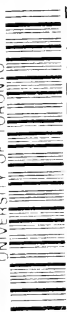


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from Charles Green's edition
Ælfric, abbot of Eynsham

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THE
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ANGLO SAXON VERSION

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OF THE

HEXAMERON OF ST. BASIL,

OR,

BE LODES SIX DALA WEORCUM.

AND THE

SAXON REMAINS OF ST. BASIL'S

ADMONITIO AD FILIUM SPIRITUALEM.

NOW FIRST PRINTED FROM MSS. IN THE BODLEIAN LIBRARY, WITH A
TRANSLATION, AND SOME ACCOUNT OF THE AUTHOR.

BY

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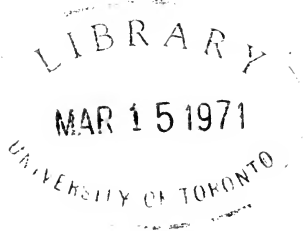
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THIS LITTLE WORK

IS DEDICATED

TO

THE FELLOWS

OF

THE ETHNOLOGICAL SOCIETY.



P R E F A C E.

THE treatise which is styled by Hickes in his "Thesaurus" the "Hexameron of St. Basil," is by no means a literal translation of the well-known work of that father, but is partly original, and partly compiled from that work, and from the commentaries of the Venerable Bede upon Genesis. The author of it, I conclude, from internal evidence, was Ælfric, as frequent references are made to his epistles on "the Old and New Testament," (which were first published by Lisle in the year 1623.) This author, whose remains are so numerous, and concerning whom so many learned men, Bale, Leland, Usher, Parker, Wharton, and Spelman, &c., have held such conflicting opinions, appears to have been of noble descent, (as see Chron. *Abendon*;) and Matthew Paris, p. 253, states he was the son of the earl (comitis) of Kent, and brother of Leofric, also abbot of St. Alban's, who being nominated to the see of Canterbury, requested that his younger brother Ælfric, celebrated for his learning, should be preferred before him. Ælfric having passed the early part of his life under the tutelage of one of the secular clergy, a man but little versed in the Latin language, (as see preface to Genesis in Thwaites's Pentateuch,) was afterwards transferred to the monastery of Abingdon, of which, at that time, Ethelwold—famous for ejecting the married clergy from Winchester in the reign of Edgar, and as being the translator into Saxon of the monastic rules of St. Benedict—was abbot. Upon

Ethelwold's promotion to the see of Winchester, A.D. 963, (see Florentius Vigorniensis,) Ælfric accompanies him, and during his residence in that city, appears to have been diligent in studying the Latin language, and the works of the fathers of the Church. Whilst here he is supposed to have composed his "Glossary," and the "Colloquia puerorum," which was afterwards enlarged and re-edited by his namesake Ælfric Bata. He also translated from the Latin into the Saxon language at the request of Ethelweard the ealdorman of Cornwall, most of the historical books of the Old Testament, viz., the Pentateuch, Joshua, Judges, part of the book of Kings, Esther, and (afterwards to encourage the people to bear up manfully against the invasions of the Danes) the books of Judith and Maccabees. The greater part of these works (Maccabees and Esther excepted) are extant in our libraries at the present time.

After continuing at Winton many years, Ælfric was next, according to Capgrave^a, (in his life of Oswald, bishop of Worcester,) about the year 969, nominated abbot of St. Alban's, and he was in after years, according to the same authority, raised to the see of Canterbury; whilst at this place, he composed a liturgy for the service of his abbey, which was used in the days of Leland.

Radulph de Diceto (in Abbreviated Chron., p. 446) says, "Eadmaro successit Eluricus Abbas decimus hic factus archiepiscopus Cantuariæ: cui successit in Abbatia St. Albani Leofricus abbas undecimus frater ipsius Elurici." See Twysden's decem Scriptores, p. 446.

About the year 987, during the reign of Ethelred, Ælfric was sent (as we are informed in his preface to the homilies) by Ælphegus, successor to Ethelwold in the bishopric of Winchester, and at the request of thegn Ethelmar, (son of

^a Oswald joined Dunstan, archbishop of Canterbury, and Ethelwold, bishop of Winchester, in expelling the married

clergy. He was afterwards archbishop of York, and died 992. See Saxon Chron., and Twysden.

Ethelwald, calderman, or earl of Cornwall, for whom he had translated the Pentateuch, &c.,) to Cernel, (otherwise Cerne,) in Dorsetshire, to instruct the monks, and to superintend the affairs of that monastery, which had lately been restored and endowed by the said Ethelmar, (for which see Dugdale, *Monast.*, vol. ii.) Whilst at Cerne, Ælfric composed a book of forty homilies, more especially for the instruction of the monks of that religious house, which were sent for approval to Sigeric^b, archbishop of Canterbury. These homilies, Ælfric says, are not original, but mostly translations from the works of St. Augustine, (bishop of Hippo,) Jerome, Bede, Gregory, Smaragdus, and Haymo. About this time, it is probable, our author composed the "Canons," or an episcopal charge, which he drew up at the request of his neighbour Wulfsinus, bishop of Sherborne. The doctrine contained in this charge respecting the Eucharist is most strongly opposed to that held at the present time by the Roman Catholic Church, (for which see *Laws and Institutes of England*, p. 361.) Pitseus^c (or rather John Pits) says that the canons of Ælfric are a translation of the canons of the Nicene Council. At St. Alban's it is probable that Ælfric composed his Grammar, which was mostly taken from the Latin authors Donatus and Priscianus; (this was published by Somner in 1659;) a supplement to the Homilies—and a tract dedicated to Sigwerd at East Heolon, containing two epistles upon the Old and New Testament; which the learned E. Rowe Mores supposes was written between the years 987 and 998. It was probably too at Ethelmar's request that Ælfric made a digest of Ethelwold's rules of St. Benedict for the monks of Eynesham, as that abbey was also founded by his patron Ethelmar.

^b Sigeric, otherwise called Siricius—the Latinized form of the name.

^c John Pits, the noted biographer, son of Henry Pits by Eliz. daughter of Dr. Nicholas Saunders, author of *English Schism*, was born 1560, and admitted a

probationary fellow of New Coll., 1578. Before he was admitted an actual fellow, in 1580, he apostatized to the communion of Rome. He died at Liverdun, Oct. 17, 1616.

In the year 990, (see Pitseus, and Cressy's Church History, p. 902,) but according to Simon Dunelm in 994, Ælfric was consecrated bishop of Wilton (called in later ages the see of Salisbury) upon the accession of Siricius to the archiepiscopal throne. During his continuance in this see he finished the composition of another book of forty homilies, which he also sends to Sigeric for correction. Among these was the celebrated Paschal Homily, which was first printed in the year 1566, under the superintendence of Archbishop Parker, the strenuous upholder of the pure reformed Protestant religion, and the energetic reviver of Anglo-Saxon literature. Ælfric also at Wilton composed many translations of the lives and sufferings of saints, for the edification of the unlearned. It was about this time, apparently, that Ælfric wrote a pastoral epistle for Wulstan, archbishop of ^{York} Canterbury, which he begins by, "Us biscopum gedafê-nath," "It becomes us bishops," &c. This has lately been printed in the "Laws and Institutes of England," by Thorpe, vol. ii. p. 365.

By some it is objected that Ælfric never mentions himself by a higher title than that of abbot; but it is to be borne in mind that he was devotedly attached to monastic institutions from his education under Ethelwold, that he was himself a monk of the order of St. Benedict, and that, as the discriminating Mores asserts, it was common to assume a title of humility, as indeed in the 13th century John Peckham, archbishop of Canterbury, frequently styled himself, "*Johannis gratiâ Dei humilis sacerdos.*"

In the year 996, by the unanimous consent of the monks, Ælfric was chosen archbishop of Canterbury, upon the death of Sigeric. The Saxon Chronicle describes the election as taking place on Easter day, at Amesbury, by King Ethelred and his council, after which Ælfric goes to Rome to obtain his pall.

During the time that Ælfric presided over the see of

Canterbury, England was much ravaged by the Danes under Sweyn. Ælfric died Nov. 16th, 1006^d, according to Flor. Vigor., but 1005 according to Saxon Chron., and was buried at Abingdon, the place at which he had first embraced the profession of a monk, but his remains were afterwards removed to Canterbury during the reign of Canute.

The will of Ælfric, archbishop of Canterbury, proves his connection with the above-named places by his bequeathing to them various legacies ; to Abingdon, he bequeathed land at Duneltun, with ten oxen and two men ; to St. Alban's, the land at Tiwe, Osanig, and London, which he had purchased—and to the people of Canterbury and Wiltshire, he bequeathed a ship to be given as a largess. (See Hickes's Diss., p. 62.)

The following lines written at a very early date in a copy of Ælfric's Glossary, prove the belief of the author that the grammarian and the archbishop were the same person.

“ Præsulis hic redolent Ælfrici lypsana summi
 Qui rector patriæ perstitit Angligenæ.
 Inter pontifices rutilans ceu mystica lampas
 Defensor regni—necne salus populi—
 Heu nostram fera mors extinxit nempe lucernam
 Heu nostri cecidit fons quoque consilii.
 Hunc sexta decimaque Kalendas nempe Decembris
 Assumpsit Michahel seu dedit Emmanuhel—

It is to be observed that although Ælfric was in his day greatly honoured at Rome, (as see Saxon. Chron.,) in his writings, *nothing* is said of purgatory—*nothing* of the supremacy and of the privileges imputed by the Romanists to St. Peter, (but, in the parable of the talents on the other hand St. Paul is represented quite as his equal, and “as leading forth almost the whole world”;) *nothing* of the reading of Scripture to be forbidden to the lay people; *nothing* of the denial of the cup to the laity; *nothing* of the change of the substance of the bread and wine in the Eucharist; but, on the

^d 16th, calends of December (Antiq. Britan.)

contrary, he says, that it was necessary to preach to people in *their own tongue*, and numerous passages—as before mentioned—are found subversive of the doctrine of transubstantiation, (for which see Soames's Bampton Lectures for the year 1830.)

The text of the Hexameron is taken from a very ancient MS., Junius ²³~~47~~, in the Bodleian, and is collated with Jun. 47 ~~23~~ of the same, which is a transcript made by the indefatigable Junius from a MS. in the Hatton collection.

In both of these Mss. the α is writ so, not as seen in this print.

STI BASILII EXAMERON,

ðæc 17

BE LODES SIX DALA WEORCUM.

EXAMERON ANGLICE.

I. On sumum oðrum^a rpelle pe raedon hpilon aer. hu re Aelmihtiza God ealle ðing zerceop binnon rix ðazum. 7 georon nihtum. ac hit is þra menizreald and þra mýcel on andzite ðæt pe ne mihton reczan þra þriðe embe ðæt þra þra pe polbon on ðam aerpan crýðe—Ne pe zýr ne mazon þra micelum eop reczan on ðam deopan andzite þra þra hit zedafenlic paere.—We þýllað ðeah eop reczan sum ðing deoplicor be Goder peorcum on ðýrum roðum zerpíte. ðæt ge þiflicor mazon þitan eoperne rcýppend míð roðum zeleafan. 7 eop þýlfe oncnapan.—Naer nan mann on līfe on ðýrre langrumam populde ðe ðar lare cude cýðan æni- zum menn—aerðam ðe re Aelmihtiza God—re ðe ana is rcýppend. he zecýðde Moýre on ðam munte ðimai. 7 hine ðær laerde embe ðar deopan lare feoperitz ðaga on an.—and he aeter ne zýmde on eallum ðam þýrre. ac hine aferð- de God. 7 he underþenz ða of Goder þýlfe ðihre ealle ða deopnýrra ðe he on þif bocū þýððan aferetnode.—ða bec þýnd zehatene reo ealde zecýðner and reo ealde ae—ðæt is open laðu ðe God zerette Irrahela þolce aerðam ðe Crift come to ðýrre peorulde on menniſcnýrre acenned. 7 he cýðde him þýlf ðæt zarlice andzite ðære ealban zeretnýrre hið leorning-cnihtum oððæt hit becom to ur.—ðæra þif boca anzin is ðýrum porðum onzun- nen.—^b*In principio creavit Deus cælum et terram* ðæt is on Englisc. “God Aelmihtiz zerceop aerest on an- zinne heorðan 7 eorðan.” Her ge mazon zehýpan

^a See “Ælfric’s Treatise on the Old Testament,” edited by Lisle, and styled Lisle’s “Testimonie of Anti-

quity.”

^b Genesis, ch. i. verse 1.

THE HEXAMERON IN ENGLISH.

I. IN another history we said sometime since, how that the all-powerful God created all things within six days and seven nights ; but that is a thing that comprises so much, and requires so vast an understanding, that we could not say so much about it, in the former relation, as we could have wished ; we cannot even now relate so much to you, with a profound understanding, as might be agreeable to you ; we will nevertheless relate some thing to you, more abstruse, concerning the works of God—in this faithful treatise—in order that you may, with greater wisdom, acknowledge your Creator with true belief, and also have a knowledge of yourselves. There was not any man, alive in this lasting world, that knew how ^{to give} to any men instruction about these things, before that the all-powerful God, who alone is the Creator, told it to Moses on the mount Sinai, and there instructed him concerning these profound doctrines, for the space of forty days at once ; and he (Moses) took no care of food during all that time, but God fed him, and he received the dictations of God Himself ; viz., all those (profound) mysteries, which he afterwards inscribed in the five books. These books are called the Old Testament, and the old law, that is to say, the manifest traditions which God appointed for the people of Israel, before that Christ came into the world, begotten in the state of man. And He told Himself the spiritual meaning of the old constitution to His disciples, to the end that it might come to us. The commencement of the five books is made in these words : *In principio creavit Deus cælum et terram*, that is to say in English, “ God Almighty created at the first beginning the heaven and the earth.” Here you may under-

^{‘wearisome’}
^{2d. 2.}

^{: 3d. come}

ðæt heofone naef na ær aerðam ðe je aelmihtiga rýrhta hi geporhte on anzinne and ealne middan earð on hiſ mýcelum cſaefte. ac he rýlf pæf æfpe unbezunnen geýppend. je ðe fpa mihtizlice zemacode fpylcne cſaefte "

II. Full ðýr bið je mann, 7 ðurh ðeofol beſpiceſ. je ðe nele zelyfan, ðæt je lifizenða Gode æfpe pæne puni-
 Soames 44(9)
 130(6) zenbe, aerðam ðe he porhte zerſeafta. ac he zerputelode
 hiſ mihta ðurh ða zerſeafta. 7 polbe ðæt ða zerſeafta Q 493.
 zerapon hiſ maerða. 7 hine purðodon à on pulðne mid him
 ða ðe andgýt habbað. ðæt rýndon englaſ and men:—
 On anzinne zerſeop je aelmihtiga faeðer ðýrne middan-
 earð fpa fpa Moýſes apnac—7 ðæt anzin iſ ðæf ael-
 mihtigan Godeſ ſunu on zaftlicum andzite fpa fpa ðæt
 zodſpell uſ reſð "Ego principium qui et loquor vobis
 Ðiſ cſaef je haelend on hiſ halzan zodſpelle. "Ic rýlf
 eom anzin ðe eop to fſpſe"—He rýlf iſ foð anzin of
 ðam foðan anzinne. 7 he iſ foð riðom of ðam piſan
 faeðer. 7 ſeo mýcele miht ðe he mid geporhte ða pun-
 Q 493. ðorhican zerſeaftu. 7 he hi ealle zeliſfaefte on ðam life
 ðe hi habbað ðurh ðone halzan zaft. ðe zaeð of ðam
 faeðer 7 of ðam ðuna. foðam ðe he foðlice iſ heopa
 bezra luſu him bam zemaene. Aelmihtiz Gode. anef ze-
 cýnðeſ 7 anſe maegen-ðrýmnýſſe on anſe zodcundnýſſe."

III. Thiſ iſ mýcel eop mannum on mode to aſmeazenne.
 7 nan man ne maeg on ðýrum middan earðe fullſpemedlice
 ſeczan embe ðone foðan Gode:—Le ſceolon zehýpan ðeah p. 16.
 ſum ðing be him. ðæt ze on zeleaſeaſte eopeſ liſ ne
 adſeoſan, zif ze nan andzite embe ðæt ne cunnou. 7 zif
 ze naht ne zehýpað embe ðone heofonhican Gode. je ðe
 on ðrum hadum foðlice æfpe riðað on anſe zodcundnýſſe,
 an aelmihtiz geýppend:—Mýcel iſ je faeðer. 7 mýcel iſ
 hiſ riðom 7 micel iſ heopa luſu:—Loca ðu nu zeorne

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 * See St. John's Gospel, viii. 25.
 "Ελεγον ουν αυτω, Σὺ τίς εἶ; καὶ εἶ-
 πεν αυτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὁ, τι
 καὶ λαλῶ ὑμῖν; and also "Bedæ Com-
 mentaria in Vetus Testamentum," vol.
 vii. p. 3. (auctore Giles.)

* Revelations of St. John xxi. 1.

* See "Ælfric's preface to the Hep-
 tateuch," edited by Thwaites, A. D.
 1698, and, "Alfrie's Vorrede zur Gene-
 sis," given by Heinrich Leo in his
 Angelsächsische Sprachproben.

stand that the heavens did not exist [formerly] before that the all powerful workman made them in the beginning together with all the earth, by His mighty skill, and He Himself, who made so powerfully with such art, was a Creator that never had a beginning.

II. Completely ignorant (dizzy) and deceived, too, by the evil spirit, is the man who is unwilling to believe that the living God was ever dwelling (in eternity) before that He formed His creatures, but He hath made known His powers, by means of the things created, and He would that the things created should see His wonders, and that they should worship Him always in glory, with those that have understanding, that is to say, both angels and men. In the beginning created the Almighty Father this earth, in the way that Moses has written, and the Son of the all-powerful God is the beginning in spiritual understanding, as the gospel sayeth to us, *Ego principium qui et loquor vobis*. This the Redeemer sayeth in His holy gospel. "I, Myself, that am speaking to you, am the beginning." He is Himself the true beginning of that which was verily a beginning, and He is, of a truth, the wisdom of the Father of wisdom, and the mighty power by which He formed the wondrous things that were created, and He quickened them all with the (principle of) life, which they have, by means of the Holy Ghost, who proceedeth from the Father and the Son, inasmuch as He is truly the life of them both, (being) common to both of them, an all-powerful God, of one nature, and of one majesty, in one divine essence.

III. This is much for you men to contemplate in your minds, and no man is able in this world perfectly to speak about Him that is truly God. It is your duty, nevertheless, ⁴³ to listen to something about Him, in order that you may not lead your life in unbelief, (as you would do,) if you should have no knowledge and understanding about that, and if ye did not hear any thing about the heavenly God, who truly ever reigneth, in three persons (but) with one divine nature, an all-powerful Creator. Great is the Father, and great is His wisdom, and great is His love. Look now

ðæt thu ꝥpa ꝥꝥýðe ne ðpelize ðæt ðu zedon ꝥýlle ðone
 ꝥunu laeꝥꝥan ðonne hiꝥ leoꝥa ꝥæðeꝥ iꝥ—oððe heoꝥa be-
 ꝥa luꝥu, be ðinum lýtlan andgite unmihtizꝥan zemaꝥian
 ꝥýlle. ac ðu ne miht ꝥpa ðeah. ðeah ðu ꝥpa micclum ðpelize. ²
 zedon ðæt heoꝥa aeniz unmihtizꝥne beo ðonne Aelmihtiz
 God. — Eall ꝥeo ealde zepetnýꝥꝥ ðe ꝥe aer embe ꝥꝥæe-
 con; ꝥ ꝥe haelenð ꝥýlf on hiꝥ halzan zodbꝥelle cýðað ða
 halzan ðꝥýnnýꝥꝥe on roðne annýꝥꝥe. aenne Aelmihtizne
 God—aeꝥꝥe unbezunnene. ꝥe ðe naeꝥꝥe ne zeendað. ꝥ hu
 ꝥýlt ðu nu ꝥurðoꝥ embe ðiꝥ ꝥmeazian. ðonne ðu ꝥýlf ne
 canꝥt embe ðe ꝥýlfne roðlice ꝥmeazian. — Seze me nu roð-
 lice hu miht ðu zepeton ðinne hꝥýcꝥ. oððe ðinne hneccan.
 ðeah ðu locize underbaec. oððe ðine azene ꝥaple hu heo
 zepceapen iꝥ. — Ðu ꝥcealt zelyꝥan on ðone hꝥizendan
 God. ꝥ na oꝥeꝥ ðine maeðe “moꝥian” be him—ðý laeꝥ ^{þæt}
 ðe ðu ðpelize ꝥpa ꝥpa to ꝥeala ðýðon ðe oꝥeꝥ heoꝥa and-
 gite embe ðæt ꝥmeadon butan zeleapen. ꝥ ꝥoꝥ ðý loꝥo-
 don.

IV. On ðam ꝥoꝥmam ðaeze uꝥe ðꝥýhten zepceop ꝥeoꝥon-
 ꝥealde ꝥeoꝥc ðæt ꝥæron ealle englaꝥ. ꝥ ðaeꝥ leohteꝥ an-
 zin. ꝥ ðæt antimbeꝥ ðe he oꝥ zepceop ꝥýððan zepceapta.
 ða upplican heoꝥenan ꝥ ða nýðeꝥlican eoꝥðan. ealle ꝥæ-
 teꝥꝥýꝥaꝥ.” ꝥ ða ꝥiðgillan ꝥæ. ꝥ ðæt upplice lýꝥt. eall
 on anū ðaeze. — Ða englaꝥ he zepoꝥhte on ꝥundorlicꝥe
 ꝥæzeꝥnýꝥꝥe ꝥ on mýcelne ꝥꝥeꝥicðe manega ðuꝥenda ealle
 lichamleapꝥe lýbbende on zaꝥte. — ‘Be ðaem ꝥe ꝥædon
 hꝥilon aer ꝥꝥutehicoꝥ on zepꝥute. — Naeꝥ na God bútan
 leohte ða ða he ðæt leoht zepceop. he iꝥ him ꝥýlf leoht
 ðe onliht ealle ðing. æꝥ he zepceop ðaeꝥ ðaezeꝥ leoht. ꝥ
 hit ꝥýððan zeeacnode mið ðam ꝥcmenndum tunzlum. ꝥpa
 ꝥpa heꝥ aeꝥteꝥ ꝥeꝥð. Ðaezeꝥ leoht he zepceop ꝥ toð-
 ꝥæꝥðe ða ðeoꝥꝥꝥu. ðæt ða zepceaptu zepꝥenlice ꝥuꝥðon
 ðuꝥh ðaeꝥ ðaezeꝥ lihtinge on lenctenlicꝥe tiðe. ꝥoꝥðam
 ðe he on lencten tið. ꝥpa ꝥpa uꝥ laꝥeoꝥaꝥ ꝥeꝥgað. zepceop
 ðone ꝥoꝥman ðaez ðýꝥꝥeꝥe ꝥoꝥulðe. ðæt iꝥ on zepꝥim-

¹ See “Ælfric’s treatise on the Old Testament,” published in Lisle’s “Tes-
 timonie of Antiquity,” p. 3.

earnestly that thou do not so greatly err, as to wish to make the Son of less importance than is His beloved Father, until (at last) thou wilt make the love of them both, by thy little understanding, unmighty in thee; but thou mayst not nevertheless, (though thou so greatly err,) make that any of them be more unmighty than Almighty God. All the Old Testament, concerning which we have formerly spoken, and the Redeemer Himself, in His holy gospel, mentioneth the Holy Trinity in a true unity, one all-powerful God, ever without a beginning, and that never hath an ending; and in what manner wilt thou now enquire further about this, when thou knowest not truly how to make enquiries about thyself? Tell me now truly, in what way canst thou see thy back or thy neck, though thou mayst look backwards? or thy soul, how is it regarded? Thou shalt believe *formed* in the living God, and shalt not hold conversations beyond thy condition concerning Him, lest thou err in the way they did in many things, who, beyond their understanding, made enquiries concerning it, but without belief, and so for this reason perished.

IV. Upon the first day our Lord created a sevenfold work, viz., that there should be all the angels, and that there should be a beginning of light, and the materials of which He afterward created His creatures, the heavens on high and the earth below, all the bodies of waters and the spacious sea, and also the lofty atmosphere, all in one day. The angels He made of a wondrous fairness, and endued with great power, many thousands, all bodiless, existing in the spirit; concerning them we have spoken, sometime before, more plainly in [our] writing. There was not God, except the light, when He created that light. He is Himself the light, that enlighteneth all things, and He created the light of day, and it afterwards was pregnant with the glittering stars, as is hereafter mentioned. The light of day He created, and drove away the darkness, in order that the things created might be made visible through the enlightening of the day in the vernal season, inasmuch as He, in the time of spring (as the doctors tell us) created the first

ex-Cog was not without light when he created the light (day) he is himself light, and light with all things: but he creates the light of day, i.e. this light we now have.

epaeſte. xv. cl. Aprili^s 7 jýððan ða Ʒerſeaſta. Ʒpa Ʒpa pe
 ƷecƷað hepi. — Ða upplican heoƷonaj ðe enƷlaƷ onƷuniað.
 ðe ƷepoƷhte eac ða on ðam ýlcan ðaeƷe. — Be ðam pe
 ƷinƷað on Ʒumum Ʒealme ðuƷ ^h *Opera manuum tuarum sunt
 cæli*—ÐinƷa hanða ƷeƷeoƷe Ʒýnðon heoƷonaj ðƷihten. —
 EƷt on oðƷum Ʒealme ƷanƷ Ʒe ýlca ƷiteƷa. ⁱ *Ipse dixit et
 facta sunt: ipse mandavit et creata sunt* — “He ƷýlƷ hiƷ
 ƷecƷaeð 7 hi ƷuƷðon ƷepoƷhte. he ƷýlƷ hiƷ beðeað 7 hi
 ƷuƷðon ƷerſeaƷene” . . Ðaet Ʒaetef. 7 Ʒeo eoƷðe ƷaerƷon
 ƷemenƷeðe oð ðone ðƷiððan ðaeƷ. ða toðýðe hi Ʒoð. Ʒpa
 7 Ʒpa hepi aeƷteƷ ƷeƷð on ðýƷƷeƷe ƷeƷetnýƷƷe. — Ðaet lýƷt 2
 he ƷerſeoƷ to uƷeƷ liƷeƷ ƷƷanƷunƷe.” ðuƷh ðaet pe oƷ-
 ðiað 7 eac ða nýtenu. 7 uƷe ƷnaeƷt ateoƷað. ƷiƷ pe ateon
 ne maƷon mið uƷum oƷðe into uƷ ðaet lýƷt 7 eƷt utah-
 lapan ða hƷile ðe pe beoð cuce. — Ðaet lýƷt iƷ Ʒpa heah Ʒpa
 Ʒpa ða heoƷonlican ƷoƷcnu 7 eac ealƷpa bƷað Ʒpa Ʒpa ðaeƷe
 eoƷðan bƷaðnýƷ. on ðaeƷe Ʒleoð ƷuƷelaƷ—ac heoƷa ƷiðeƷa
 ne mihton na hƷiðeƷ hi abeƷan ƷiƷ hi ne abaeƷe Ʒeo lýƷt. .

V. ^k *Secunda die fecit Deus firmamentum.* On ðam oðƷum
 ðaeƷe uƷe ðƷihten ƷepoƷhte ƷiƷmamentum—ðe men hatað
 ƷoðoƷ—Ʒe beýeð on hiƷ boƷme ealle eoƷðan bƷaðnýƷƷe.
 7 binƷan him iƷ ƷeloƷoð eal ðeƷ miððan eaƷð. 7 he aeƷƷe

See. h. 12.

Ʒaeð abutan Ʒpa Ʒpa ýnnende hƷeoƷol. 7 he naeƷƷe ne Ʒtent
 Ʒtill on anum, 7 on anƷe ƷenðinƷe—ða hƷile ðe he aene
 beƷýƷnð. Ʒaeð Ʒitoblice ƷoƷð ƷeoƷoƷ 7 ƷƷentiz tida. ðaet
 iƷ ðonne ealleƷ an ðaeƷ 7 an niht. — ¹ Ðone ƷoðoƷ Ʒoð
 Ʒehet heoƷon. he iƷ ƷuƷðoƷlice healic 7 Ʒið on ýmbhƷýƷƷe.

Partic!
h. 12.

Ʒe Ʒaeth^h underi ðaƷ eoƷðan ealƷpa ðeoƷ, Ʒpa buƷan. ðeah
 ðe ða unƷelaefed^han menn ðaeƷ ƷelýƷan ne cunƷon. — And
 Ʒoð ða toðaelbe ðuƷh hiƷ ðƷihtenlican mihte ða nýðeƷlican
 Ʒaetefu ðe ƷaerƷon underi ðam ƷoðeƷe ƷƷam ðam upplicum
 Ʒaetefum ðe ƷaerƷon buƷan ðam ƷoðeƷe. . Be ðam uppli-
 cum Ʒaetefum appat Ʒe ƷiteƷa ðuƷ ^m *Laudate eum cæli cælo-
 rum et aquæ, quæ super cælos sunt, laudent nomen Domini.*

^s That is, the 18th day of March.

^h Psalm cii. 25.

ⁱ Psalm cxlviii. 5.

^k Gen. i. 6, 7.

¹ In the Pentateuch termed “Ʒaet-
 neƷƷe.”

^m Psalm cxlviii. 4.

day of this world, that is, by computation, the fiftenth of the calends of April^s, and after that, the things created, as we now tell you. In the heavens on high the angels have their habitations, which He also formed on the same day. Concerning them we sing in a certain psalm in these words, *"Opera manuum tuarum sunt cæli,"* that is, "The heavens, O Lord, are the work of Thy hands;" again, in another psalm has the same prophet sung, *"Ipse dixit, et facta sunt, ipse mandavit et creata sunt,"* "He spake it Himself, and they were formed: He commanded it Himself and they were created." The water and the earth were commingled until the third day, then God divided them, as is hereafter mentioned in their order. The atmosphere He created for the strengthening of our life, through it, we breathe, as also do the (inferior) animals, and our breath faileth, if we cannot draw that atmosphere with our breathing into us, and again breathe it forth, as long as we are alive (quick.) That atmosphere is as high as are the clouds of heaven, and also too as broad as indeed is the breadth of the earth; in it do the birds fly, but their feathers could not carry them any where if the atmosphere did not bear them up.

V. *"Secunda die fecit Deus firmamentum,"* "on the second day our Lord formed the firmament, which men call Rodor," which encloseth in its bosom all the breadth of the earth, and within it is placed all this earth, and it ever goeth about as a running wheel, and it never standeth still continually, and with one turning; the while it is turning round once, there goeth forth, indeed, four and twenty times, that is, therefore altogether, a day and night. ^{wide in circumference} *"The firmament God called heaven. It is wonderfully lofty, and with one rotation it goeth under, as (it doth) above, the earth as well as the deep, although unbelieving men know not how to give credence to this; and then God separated through His lordly might, the waters below, that were under the firmament, from the waters on high, that were above the firmament. Concerning the waters that are on high, the prophet has thus written, "Laudate eum cæli cælorum, et aquæ, quæ super cælos sunt, laudent nomen Domini,"* "Praise Him, O heavens,

† “Heƿiað hine heoƿonaƿ ðaƿa heoƿona heoƿonaƿ 7 eac ða ƿaeteƿu ðe buƿan heoƿonaƿ ƿýnð. heƿian hi ƿodeƿ naman.” Ðuƿ ƿeƿð ðaet halize zeƿƿit:—Ne heƿiað ða ƿaeteƿu mið nanum ƿoƿiðum ƿoð — ac ðuƿh ða zeƿceafƿu ðe he zeƿceop ƿunðoƿlice. hiƿ miht iƿ zeƿƿutelod 7 he bið ƿƿa zeheƿoð:.

VI. On ðam ðriððan ðaeze uƿe ðrihten zegaderode ða ƿaelican ýða ƿƿam ðaeƿe eopðan bƿaðnýƿƿe:—Seo eopðe ƿaeƿ aet ƿƿuman eall unzeƿeƿenlic ƿoƿðam ðe heo eall ƿaeƿ mið ýðum oƿeƿðeht—ac ƿoð arýnðrode ƿƿam ðam ƿaelicum ýðum on hýƿe azenne ƿede. ƿƿa ƿƿa heo ƿtent oððiƿ:—Heo ne lið on nanum ðinze. ac on loƿte heo ƿtýnt ðuƿh ðeƿ aneƿ mihte ðe ealle ðinze zeƿceop. 7 he ealle ðinze zehýlt butan zeƿƿince. ƿoƿðam ðe hiƿ nama iƿ “*Omnipotens Deus*—ðaet iƿ on Engliſc. Aelmihtiz ƿoð:—Hiƿ ƿilla iƿ ƿeoƿc 7 he ƿeƿiz ne byð. 7 hiƿ mýcele miht ne maeze na hƿaƿ ƿƿincan. ƿƿa ƿƿa ƿe ƿitega aƿƿat be him cƿeðenðe “*Quia in manu ejus sunt omnes fines terræ*—ƿoƿðam ðe on hiƿ handa ƿýnðon ealle ðaeƿe eopðan zemaerƿ:—Ða ƿae he zelozode ƿƿa ƿƿa heo liƿið zit ƿiðinnan ða eopðan on hýƿe ýmbhƿýƿƿe. 7 ðeah ðe heo bƿað ƿý. 7 zebýzed zehu. 7 ƿunðoƿlice ðeop. heo ƿunað eall ƿƿa ðeah on ðaeƿe eopðan boƿme binƿan hýƿe zemaerƿum:—ƿoð ƿýlf zeƿeah ða ðaet hit zod ƿaeƿ ƿƿa. 7 het ða eopðan aƿðlice “ƿƿýttan” zƿoƿenðe zaeƿi 7 ða zƿenan ƿýƿta mið heopra azenum ƿaeðe to menizƿealðum laece-cƿaeƿte—7 ða ƿýƿta ƿona ƿýnƿumlice zƿeoƿon mið menizƿealðum bloƿtmum miƿlice zebileode:—ƿoð het hi eac ƿƿýttan ðuƿh hiƿ zodcunðan mihte menizƿealðe tƿeoƿcýnn mið heopra ƿaeƿtmum mannum to oƿaetan 7 to oðƿum neodum. 7 ƿeo eopðe ƿona ƿƿa ƿƿa hýƿe ƿoð bebeað ƿtoð mið holtum azƿoƿen. 7 mið healicum ceðeƿ-beaumum 7 mið manegum ƿuðum on hiƿe ƿiðzilinýƿƿe.” mið aeƿƿelbaerum tƿeoƿum. 7 mið oƿzeapðum. 7 mið aelcum tƿeoƿcýnne mið heopra azenum ƿaeƿtmum.

^a Psalm xxiv. 1; Isaiah ix. 7, &c.

ye heavens of heavens, and also the waters that are above the heavens, let them praise the name of God:" thus sayeth the Holy Scripture. The waters praise not God with any words—but by means of the creatures which He has created in a wondrous manner, is His might made known, and He is in this way praised.

VI. On the third day our Lord collected the tides belonging to the sea from the surface of the earth. The earth was at first altogether invisible, inasmuch as it was all covered over with the waves, but God separated it from the waves of the sea into its own place, as it stands unto this time. It does not navigate in any respect, but it stands on high, through the might of Him who alone hath created all things, and He preserves all things without any labour, inasmuch as His name is *Omnipotens Deus*, that is to say in English, "the All-powerful God." His will is action, and He is not weary, and His great might cannot any where labour, as the prophet hath written concerning Him, saying, "*Quia in manu ejus sunt omnes fines terræ*," "Inasmuch as in His hands are all the ends (meres) of the earth." The sea He placed in the way that it as yet lieth, within the earth, in its circumference, and although it is broad and almost bent, and wonderfully deep, it maketh its habitation nevertheless in the bosom of the earth, within its boundaries. God then saw Himself these things, that they were in this way good, and He commanded the earth immediately to sprout forth with the growth of blades of grass, and green herbs, with their own (peculiar) seed, for the manifold arts of the physician, and the plants soon sprung up after a pleasant fashion, with manifold blossoms of differently variegated colours; God also, through His divine power, commanded it to produce many various kinds of trees, with their increase, as fruits for man, and for other necessary purposes; and the earth—as God gave commandment to her—soon stood overgrown with groves, and with high cedar trees, and with many forests, extended over her immense space, with trees bearing apples, and with orchards, and with every kind of tree with their own proper fruits.

VII. On ðam feorðan dæge ure drihten gecpæcð Fre-
purðan nu leoht. ðæt jýnð ða leohtan fteorpan on ðam
 heoroulican roðore. ðæt hi toðaelan maƷon dæg fram
 nihte—j hi beon to tacne j tida Ʒepýrcan dazum j Ʒea-
 rum j fcinon on ðam roðore j onlihton ða eorðan.·
 Groð Ʒeporhte ða fona tpa fcinende leoht mýcele j maerne.
 monan. j funnan. Ða funnan on meruzen to ðaer dæƷer
 lihtinge. ðone monan on afeƷen mannum to lihtinge on
 nihtlicepe tide mið Ʒetacnungum. j ealle fteorpan he
 eac ða Ʒeporhte. j he hi ƷefæƷtnode on ðam faertan
 roðore ðæt hi ða eorðan onlihton mið heopa maenig-
 fealdum leoman. j ðaer dæg Ʒýmðon. j eac ðaere nihte.
 j ðæt leoht toðaelðon. j ða ðeoƷtu on tpa.·—Naeron
 nane tida on ðam Ʒearlican Ʒetaele. aerðam ðe je
 aelmihtiga fcyppenð Ʒerfeop ða tunƷlan to Ʒearlicum
 tidum on manezum Ʒetacnungum en lenctenlicepe em-
 nihte. fpa fpa lafeopar feczath on Ʒerýmceafte. xii. kl°:
 Aprilj—And ne beoð naefne Eartron. aer je dæg cume
 ðæt ðæt leoht haebbe ða ðeoƷtu oferfýrðeð. ðæt iŷ
 ðæt je dæg beo lenƷra ðonne seo niht.· — Be ðam
 oðrum tidum cƷýð ðeoƷ ylce boc fpa fpa Groð faede him
 fýlf to Noe. Saeb tima. j haerfaert. fumor j pintep. cýle
 and haetu. dæg and niht. ne ƷerƷicað naefne.· — Ne
 ftandað na ealle fteorpan on ðam fteapan roðere. ac
 hi fume habbað fýnðeplicne ƷanƷ beneoðan ðam roðore
 miŷlice Ʒe-endebyrde. j ða ðe on ðam roðere ftandath.
 tƷynnað aefne abutan mið ðam bƷadan roðere on ýmbh-
 fýrƷte ðaere eorðan. j heopa nan ne fýlð of ðam
 faertan roðere ða hƷile ðe ðeoƷ Ʒopulð funað fpa
 Ʒehal.·—Eall fpa Ʒaeb feo funne j roðlice je mona abu-
 tan ðar eorðan mið bƷaðū ýmbhƷýrƷte eall fpa feorƷ bene-
 oðan. fpa fpa hi buƷan uŷ Ʒað.·

VIII. On ðam fiftan dæge ure drihten Ʒerfeop of
 paetepe anum ealle fixar. on Ʒae j on eauum. j eall

• That is, the 21st of March.

The form in Bro. & Lye is
 ea. (g. ea. pl. ea. f. ea.)
 Lye has, Mine Galle. ea.
 May not the French word
 lead caused this unusual
 form here?

In 22. it looks
 as if it had been
 originally gehendebyrde.
 There is a doublet in
 form of h. & a. f. in
 the text. The
 editor translates it

p. 8.

35

VII. On the fourth day our Lord said, Let now light be made, that there may be bright stars in the firmament of the heaven, that they may separate the day from the night, and let them be for signs, and let them appoint the seasons of days and years, and let them shine in the firmament, and let them enlighten the earth. God then forthwith made two great shining lights and boundaries, the moon and the sun. The sun in the morning for the enlightening of the day; the moon in the evening, for the enlightening of men with her appearance in the time of night. And also He then formed all the stars, and He fixed them in the constant firmament, in order that they might enlighten the earth with their manifold beams, and govern (the course of) the day, as well as of the night, and that they might separate the light and the darkness asunder. There were no seasons in the computation of the year, before that the Almighty Creator formed the stars for the seasons of the year, with many significations, at the time of the vernal equinox, as the masters tell us, in their knowledge of the calendar, on the twelfth of the kalends^e of April; and Easter never takes place before that day comes, upon which the light exceeds the time of darkness, that is to say, until the day is longer than the night. Concerning the other seasons this same book speaketh in the same way that God Himself formerly spoke to Noah. The time of sowing and the harvest, the summer and the winter, the cold and the heat, the day and the night, do not at any time desist. All the stars do not stand in the lofty firmament, but some of them have a passage peculiar to themselves beneath the firmament, being set in order in different ways, and those that stand in the firmament turn about ever, with the broadness of the firmament, in the circumference of the earth. And not one of these shall fall from the fixity of the firmament, as long as this world shall remain entire. Also the sun and truly the moon go round about the earth with an extensive circuit, they go quite as far beneath as above us.

VIII. On the fifth day our Lord created out of water alone all kinds of fish, both in the sea and in all waters, and all

*rivers, or
running streams.*

*two shining lights
great & glorious.
Ex. Deut. 10, 17.
the first man was king
in water. Ex. 14, 22.
Soames. p. 105.*

ðæc on him cƿýpð. ⁊ ða mýcelan hƿalaƿ on heora cýn-
 ƿýnum. ⁊ eac eall ƿuzolcýnn eallſƿa of ƿætere. ⁊ ƿorƿear
 ðam ƿuzelum flýð ƿeond ðaſ lýft. ⁊ ðam fixum ƿund on
 ðam ƿlopendum ýðum. — Groð hi ƿebletƿode ða ðuſ
 cƿeðende to ðam ƿixum. “ſŰeaxað ⁊ beoð ƿemenizƿýlde.
 ⁊ ƿeƿýllað ða ƿae. and eac ða ƿuzelaſ beon ƿemenizƿýlde
 u bſƿan ðære eorðan. ⁊ hit ƿeƿearð ða ƿƿa. — Ða ƿuzelaſ
 ƿoðlice ðe on ƿloðum ƿuniað. ƿýndon ƿloxfote. be Groðeſ
 ƿoreſceapunge. ðæt hi ƿrimman maƿon ⁊ ƿecan him ƿo-
 ðan. — Sume beoð lanƿ ƿƿeoneðe ƿƿa ƿƿa ƿƿanaſ ⁊ ýlſet-
 tan.” ðæt hi aƿaecan him maƿon mete be ðam ƿrunðe.
 — And ða ðe be ƿlaeſce lýbbað. ƿýndon clýſeſƿote ⁊ ƿearpe ^{elborth}
 ƿebilode. ðæt hi biƿan maƿon on ƿceortum ƿƿeoran — ⁊
 ƿƿýftƿan on ƿlihte. ðæt hi ƿelimplice beon to heora liſeſ
 tilungum. — Nýſ na eall ƿuzol cýnn on Engla ðeode. ne on
 nanum eaſðe ne býð naht eaðe eall ƿuzol cýnn. ƿorðan ðe
 p. 22. Acenne ?
 aſk. ſƿenar.
 p. 6. hi ƿeala ƿýndon. mýcele on ƿaeſtme ⁊ miſlice fleoð. ƿƿa ƿƿa
 uſ bec ƿecƿað ƿƿutollice be ðam.

IX. On ðam ƿýxtan ðaeƿe uſe ðrihten ƿecƿaeð “ Acenne
 p. 8. ƿeo eorðe nu cƿice nýtena on heora cýnſýne ⁊ ða cƿeopen-
 ðan ƿýſmaſ. ⁊ eall ðeop cýnn on heora cýnſýnum. —
ſŰaet ða Groð ƿeporhte ðuſh hiſ ƿunðerlican mihte eall
 nýten cýnn on heora cýnſýnum ⁊ ða ƿilðan ðeop ðe on
 ƿuðum eaſðiað. ⁊ eall ðæt ƿiðeſfote býð on ðære ƿore-
 ƿaeban eorðan. ⁊ eall ƿýmccýnn ða ðe cƿeopenðe beoð.
 ⁊ ða ƿeðan leon. ðe heſ on lande ne beoð. ⁊ ða ƿƿiſ-
 tan tiƿneſ. ⁊ ða ƿellican ƿaſðeſ. ⁊ ða eƿeſlican beƿan. ⁊
 ða opmaetan ýlƿaſ. ða ðe on Engla ðeode acenneðe
 ne beoð. ⁊ ƿeala oðſe cýnn ðe ƿe ealle ne cunnon.
 — Ða beoð lanƿ ƿƿýneðe ðe lýbbað be ƿaeſſe. ƿƿa ƿƿa
 olſenð. ⁊ aſſa. hoſſ. ⁊ hſýðeſu. heaðeop. ⁊ ƿahðeop. ⁊
 ƿehƿýlce oðſe. ⁊ aelc býð ƿelimplice to hiſ liſeſ tilunge. ^{p. 28.}
 — Űulſaſ ⁊ leon. ⁊ ƿiðoðlice beƿan habbað ƿƿanunge

that cawleth in them, and the great whales with their generations; and He also created all kinds of birds out of water, and He gave to the birds (the power of) flying through the atmosphere, and to the fishes the power of swimming in the flowing waves. God then blessed them, speaking to the fishes after this fashion, "Increase and be multiplied and fill ye the sea;" and also, "Let the birds be increased above the earth," and so it was brought to pass. The birds, indeed, that dwell in the waters (floods,) are broad-footed, according to God's provision, in order that they may swim and seek food for themselves. Some are long-necked, as are swans and the ylfeltæ (a kind of swan), in order that they may be able to lay hold of their food from the ground. And those (birds) that live by flesh are cloven-footed and have sharp bills, in order that they may bite, though (endued) with short necks, and they are made swift in flight, in order that they may be fit for the labours of their life. There is not every kind of bird in the land of England, nor in any land is there perhaps in any respect every kind of fowl, inasmuch as they are many, great in production, and they fly in different ways, as books say plainly concerning them.

IX. On the sixth day our Lord said, "Let the earth now bring forth living creatures after their generations, and creeping worms, and all sorts of wild beast after their kind." Moreover, then, God made, through His wondrous power, all kinds of creatures after their kind, and the wild beasts that have their dwelling in the woods, and all that is four-footed upon the aforesaid earth, and all kinds of reptiles, which are of a creeping kind; the savage lions, which are not here in this land, and the swift tigers, and the leopards worthy of admiration, and the terrible bears, and the elephants without number, but which are not produced in the nation of the English, and many other kinds, of all of which ye cannot have a knowledge. There are some long-necked animals that live by grass, as does the camel, the ass, the horse, and the oxen, the stag and the roe-deer, and all other kinds such as these; and each thing is accommodated for the providing of its sustenance. Wolves and

32. ȝpupan. ȝ ȝceoptran be ðaele. ȝ maran tuxaȝ to heopa ȝ
 meteȝ tūlungē. ȝorðam ðe hi lȳbbað heopa lif be neaplace
 ȝpa ȝpa ȝehpȳlce oðre ðeop ðe ðeriað ðam oðrum. —^aÐa ȝ²²
 ȳlpaȝ beoð ȝpa mȳcele ȝpȳlce oðre muntar. ȝ hi maȝon
 lȳbban ðreo hund ȝeara. ȝ man maeg hi ðenian to ȝize
 mið cpaefte. ȝpa ðaet menn ȝȳricað ȝȝhuȝ him on uppan.
 ȝ of ðam feohtað on heopa ȝȳrðinge. ðonne flihð aelc
 hoȝ afaered ðurh ða ȳlpaȝ. ȝ ȝif him hwa ȝiðŕent. he
 bȳð ȝona ofeŕtreden. —Ac ȝe nellað na ȝȝiðor nu embe
 ȝ. 2. ðiȝ ȝȝrecan.

X. On ðam ȳlcan ðaeȝe uȝe ðȝihten polde mannan ȝe-
 ȝȳncean of ðaere ȳlcan eopðan. ȝorðam ðe on ðȳrum
 ȝȳȝte afeoll ȝe ðeopoll of ðaere heaľican heoȝonan mið
 hiȝ ȝeȝadum ȝor hiȝ upahaefednȳȝe into helle ȝite. —
 Uȝe haelenð cpaed be him on hiȝ halȝan ȝoðȝpelle *In*
veritate non stetit, quia veritas non est in eo—“He ne punoðe
 na on ȝoðfaertnȳȝe. ȝorðan ðe ȝeo ȝoðfaertnȳȝ ȝiȝ naȝeȝ
 hȝon on him”. —Goð hine ȝeȝophhte ȝundorlicne ȝ fae-
 ȝerne. ða ȝceolde he. ȝif he polde. ȝurðian hiȝ ȝcȳppenð
 ȝ. 4. mið micelȝe eaðmoðnȳȝe ðe hine ȝpa maerne ȝeȝceop.
 ac he ne ðȳðe na ȝpa. ac mið ðȳȝtȝȝe moðȝneȝȝe cpaed
 ðaet he polde ȝȳȝcan hiȝ cȳneȝetl buȝan Goðeȝ tunȝlum
 ofeȝ ðaera polcna heðnȳȝe on ðam noȝð ðaele ȝ beon Goðe
ȝelic. —Ða ȝorlet he ðone ælmihtȝan ðe iȝ eall ȝoð-
 faertnȳȝ. ȝ nolde habban hiȝ hlaȝorðȝeȝe. ac polde beon
 him ȝȳlf on hiȝ ȝȳlfȝeȝ anpealde. —Ða naefðe he nane
 faertnunȝe. ac ȝeoll ȝona aȝun mið eallum ðam enȝlum
 ðe aet hiȝ naeðe ȝaerȝon. ȝ hi ȝurðon aȝenðe to aȝȳȝe-
 ðum ðeoplum. —Be ðam cpaed ȝe haelenð heȝ on ðȳ-
 rum liȝe. “^aIc ȝeȝeah ðone ȝceoccan ȝpa ȝpa ȝcinenðe hiȝet
 ȝeallenðe aȝun ðȝeopȝ of heoȝonum.” ȝorðam ðe he ahȝear
 unȝeȝȝelice.

XI. Ða polde Goð ȝȳȝcan ðurh hiȝ ȝundorlican mihte
 mannan of eopðan ðe mið eaðmoðnȳȝe ȝceolde ȝeearȝnian
 ðone ȳlcan ȝteðe on ðaera enȝla ȝeȝeȝnaeðene. ðe ȝe ðeopoll

^a See “Sti Basilii Homilia Nona in Hexameron.”

^b St. John viii. 44.

^c See Isaiah xiv. 12—15.

^d See “Ælfric’s treatise on the Old Testament (in Lisle’s Testimonie”) p. 7.

^e See The Epistle of St. Jude, ver. 6.

^f St. Luke x. 18.

lions, and indeed bears have a strong neck, and (that, too,) partly short, and greater tusks for the providing of their food, inasmuch as these spend their lives in rapine, as does every other wild beast that injures others. 1The elephants are as great as some mountains, and they can live three hundred years, and mankind can make them serve in warfare by means of skill, so that men make a (war house) fortress upon them, on high, and from that, fight in their expeditions; then flieth every horse affrighted by means of the elephants, and if any of them oppose them (the elephants) it (the horse) is soon trodden under foot. But we are unwilling to speak further about this subject.

X. On the same day our Lord wished (would) to fashion man out of the same earth, 'inasmuch as at this time the devil fell from the heights of heaven, together with his associates, on account of his pride (lifting up) into the punishment of hell. Our Redeemer sayeth concerning him, in His holy gospel, *"In veritate non stetit, quia veritas non est in eo."* "He abided not in holding the truth, for the truth is not in any wise in him." God indeed fashioned him wondrous and fair, then it was his duty (if he had only willed it) to worship, with great humility, his Creator, who had created him so exalted, but he did not so, but with a presumptuous pride (moodiness) he said, 'that he would make the seat of his kingdom above the stars of God, above the height of the clouds, in the north part, and that he would be equal to God. Then he gave up the Almighty One, who is all truth, and he would not have His lordship, but he would be himself under his own jurisdiction. Then he had not any confirmation, but "he fell quickly down together with all the angels that were in his council, and they were transformed into accursed devils. Concerning them the Redeemer, whilst here in this life, said, "I saw the deceiver, as a glittering light, falling down sorrowfully (drearily) from heaven," inasmuch as he fell down impetuously.

XI. Then God wished, through His wonderful power, to make man out of the earth, who with humility should deserve the same place, in the fellowship of the angels, that the devil

forporhte mid hīr dýr̥tignýrre. ⁊ Gōð rýlf cpaed̥ ða. Sƿa
 ƿra uƿ reƿð ðeor boc *Faciamus hominem ad imaginem nos-
 tram et similitudinem nostram, et reliqua, &c.* ðaet iƿ on
 Engliſcpe ƿraece. “Uton ƿepýrcan mannan to uƿe an-
 licnýrre ⁊ to uƿe ƿelcnýrre.” ðaet he anpealb haebbe oƿer
 eallum fixum, and oƿer fuƿolcýnne ⁊ oƿer ƿilð deorum. ⁊
 oƿer eallum ƿerceaƿte. —¹ ðer ƿe maƿon ƿehýpan ða hal-
 ƿan ðrýnnýrre ⁊ roðe annýrre anpe ƿoðcundnýrre. — “Uton
 ƿýrcan mannan.” ^a ðaer iƿ ƿeo halƿe ðrýnnýrre. — “To uƿe
 anlicnýrre.” ðaer iƿ ƿeo annýr—to anpe anlicnýrre. na to
 ðrum anlicnýrre. — On ðaer manne ƿaple iƿ Gōðer an-
 licnýrre. forðam iƿ ƿe mann ƿelƿa ðonne ða ƿapul-leaƿan ný-
 tenu. ðe nan andƿit nabbað embe heora aƿenne ƿcýppend̥.

—Gōð ða ƿeporhte oƿ ðaere eorðan lame mid hīr halƿum
 handum mannan to hīr anlicnýrre. ⁊ ableop on hīr anýne
 hƿlicne blaed. ⁊ he ƿearð man ƿeporht on lýbbendre ƿaple :
 —Gōð rýlf ða rýððan ƿerceop him naman Adam. ⁊ oƿ hīr
 anum ƿebbe porhte him ƿemacan. hýne nama ƿaer Eva.
 uƿe ealra moðor. ⁊ Gōð hi ða ƿebletƿode mid ðýrre ƿlet-
 runge. “Wexað ⁊ beoð ƿemeniƿýlde. ⁊ ƿeƿýllað ða eorðan
 ⁊ habbað eop anpealb oƿer ða eorðan, ⁊ oƿer ƿae ƿýxum. ⁊
 oƿer ðam ƿleoƿendum fuƿelum. ⁊ oƿer eallum ðam nýtenum
 ðe ƿýrƿiað oƿer eorðan.” —Gōð ƿerceapode ða ealle hīr
 ƿeorc. ⁊ hi ƿaeron ƿrýðe ƿode. ⁊ se rýxta ðaeg ƿearð ƿra
 ƿeenðoð̥.

XII. And Gōð ða ƿeƿýlde on ðam ƿeoƿoðan ðaege hīr
 ƿeorc ðe he porhte on ƿunðerlicum ðihte. ⁊ hine ða
 ƿereƿte ⁊ ðone ðaeg ƿebletƿode. forðan ðe he on ðam
 ƿeoƿoðan ðaege ƿerƿac hīr ƿeorceƿ. —Naer he na ƿerƿ.
 ðeah ðe hit ƿra aƿƿiten rý. ne he mid ealle ne ƿerƿac ða
 ƿerceaƿta to eðniƿigenne. —ac he ƿerƿac ðaer ðihteƿ ðaer
 ðeoplican cpaefteƿ. ƿra ðaet he ƿelcuðe rýððan ƿcýppan nol-
 de. ac ða ýlcā ƿeēdnƿian oð ende ðýrre ƿopulde. ƿra ƿra
 uƿe ðaelenð on hīr halƿan ƿoðƿelle ƿecpaed̥. ^b *Pater meus*

¹ Gen. i. 26.

^a See “Bedæ Commentaria in Vetus Testamentum,” vol. vii. p. 23. (Auctore Giles.)

^b See “Ælfric's Vorrede zur Genesis” published by von Leo; and “Ælfric's Preface to the book of Genesis” in Thwaites's Pentateuch.

forfeited, through his presumption, and God Himself (as this book telleth us) then said, *Faciamus hominem ad imaginem nostram, et similitudinem nostram et reliqua*, &c.; that is, in the English language, "let us make man after our similitude and likeness," in order that he may have power over all fish, and over all kinds of birds, and over wild beasts, and over every creature. ²Here you may hear the holy Trinity and the true unity in one divinity. "^aLet us make man," there is the holy Trinity—"after our likeness," there is the unity—in one likeness, not in three likenesses. In the soul of man is God's likeness, inasmuch as man is better than the creatures that have no soul, which have no understanding concerning their own Creator. { God then formed from the clay (loam) of the earth with His holy hands, man after His similitude, and He blew into his face the breath of life, and he was made man, fashioned with a living soul. God then Himself after that gave him the name of Adam, and of one of his ribs He formed him an help-mate, her name was Eve, the mother of us all, and God blessed them with this blessing, "Increase and be multiplied and fill the earth, and have you dominion over the earth, and over the fishes of the sea, and over the birds that fly, and over all the creatures that are moving upon the earth." God then beheld all His works and they were very good, and the sixth day was so ended.

XII. And God in the next place finished on the seventh day the works which He had performed with wondrous conduct, and He then rested and blessed the day, inasmuch as He on the seventh day ceased from His works. He was not weary—although it is so written—and He did not withal desist from making anew His creatures, but He ceased from the conducting that abstruse art, so that He would be unwilling from that time to create things unheard of, but He renews the same unto the end of this world, as our Redeemer sayeth to us in His holy gospel, *Pater meus usque modo*

^a See St. John v. 17; and "Bedæ Commentaria in Vetus Testamentum," (edited by Giles,) vol. vii. p. 32.

usque modo operatur, et ego operor—ðæet iſ on Enghlic. “Min
fæder pſyncð ȝit oð ðýrne andſearðan ðæz. ȝ ic eac
pſynce”.—Aelce ȝearne býð of acenned. ȝ menniſce menn
to manum acennede. ða ðe God ȝepſyncð ſpa ſpa he ȝe-
porhte ða æppan. ȝ he ne ſcýpð nane ſaple buton ðam
cildum anum. ȝ ealle ða nýtenu nabbað nane ſaple.

XIII. Sume menn pendon ðæt ðeor populð pære æfre
butan aelcum anȝinne. eallſpa ſpa heo nu iſ heofen ȝ eorðe.
ȝ eall ȝerceafta. ac ſe ſecȝað to ſoðan ðæt God ſýlf hi ſo
ȝerceop. and hi naeron nane ȝerceafta ȝiſ hi ȝerceapene
naeron. ne hi ne ȝerurdon ðurh hi ſýlfe, ac hi ȝeporhte
God.—Aelc ðing hæfð anȝinn ȝ orðſuman ðurh God.
buton ſe ana ſcýppend ðe ealle ðing ȝerceop, ſe næfð nan
anȝinn ne naenne orðſuman. ac he ſýlf iſ anȝinn ȝ ſoðlice
orðſuma ealra oðra ðinga. ȝ æfre unȝeendod.

XIV. Næf hit na færlíc ȝeðoht oððe unfereceapod
pæð ðæt ſe Aelmihtiga God ðýrne midðan earð ȝerceop.
ac pæf æfre aet ſuman on hiſ eum pæðe ðæt he polde
ȝepſyncan ealle ðaſ populð ȝ ealne midðan earð mid hiſ
aȝenre mihte him ſýlfum to lofe ſpa ſpa ſe ȝereod nu ðæt
ealle ȝerceafta heſiað heora ſcýppend. butan ðam eapmum
mannum ðe hine ſorfeod ȝ hine heſian nellað. ne hi hiſ ne
ȝýmað ðæt hi mid ðam ealðan deofle endeleaplice loſion. *Rev. 12.9.*
—Wel pýſte upe ſcýppend. ða ða he ȝeporhte Áðam ðone
ſumſceapenan mann. ðæt he ſýnȝian polde ðurh ðæf
deofles lape—ſpa ſpa he dýðe ſýððan. ȝ God pýſte eac
ſpýlce hu he ſýlf ſmeaðe embe ða bote ða iú. hu he hit
ȝebetan mihte ðurh hiſ halȝan ȝife ðæt he ȝehulpe ðam
menn ȝ eac hiſ ofſpringe ðam ðe on hine ȝelýfað ȝ mid
soðre luſe hine ſimble purðiað.

XV. On aelcum lichamlicum ȝerceaſte ſýndon feoper
ðing. “Eorðe ȝ paeter. fýr. ȝ lýft”.—Fýr iſ behýð on
heapdum ſtanum. ſe ſtan cýmð of eorðan. ȝ he ſpaet
ſpa ðeah. ȝ of ſtancludum “cumað pýll ſppunȝaſ”.—Upe
lichama iſ eorðe. ȝ he of ðeah ſpaet. ȝ of ðam fýre hatað

*It ſeemeth that in him
the devil hath his dwelling
viz. we or heareth
him. Rev. 12.9.
In 23. we hatað, in ſpale in k.
like in 2, but more like = k.*

*p. 2. 12. 4. of k.
line 4. where with
gen. in diff. and 2.*

p. 6.

operatur, et ego operor, that is in English, "My Father worketh as yet unto this present day, and I also work." In every year is cattle propagated, and the human race is produced to men, whom God produces as He fashioned them before, and He does not create any soul except in children alone—and all the inferior animals have not any soul.

XIII. Some persons interpret that this world was ever without any beginning—altogether as it now is, heaven and earth, and all creatures—but we in truth say that God Himself created them, and there would not have been any creatures if they had not been created, and they were not made through themselves, but God fashioned them. Every thing hath a beginning, and a first origin by means of God, except the one Creator that hath fashioned all things, who hath not any beginning nor any first origin; He is Himself the beginning, and indeed the first origin of all other things, and is ever without an ending.

XIV. It was no sudden determination or an *inconsiderate* *Det. imprudent* counsel with which the Almighty God created this earth, but it was ever from the beginning in His everlasting design that He would make all this world and all this earth with His own power, for His own praise, as we now see that all creatures praise their Creator, except those wicked men who overlook *overlooked* Him, and are unwilling to laud Him—these do not pay attention to Him *Gen. arm.* in order that they may perish everlastingly with the old devil. Well did our Redeemer know when He fashioned Adam, the first created man, that he would sin through the devil's instruction—as indeed he afterwards did; and God also likewise knew in what way He Himself should meditate concerning the recompence (boot) for you, and in what way He might amend it through His holy gift, in order that He might preserve mankind, and also his offspring who believe on Him, and with true love alway worship Him.

XV. In every creature that hath a body are four things, "earth and water, fire and atmosphere;" fire is hidden in hard stones, the stone cometh out of the earth, and nevertheless it sweats (as it were) and from stony cliffs cometh the well-springs. Our body is (of) earth, and it nevertheless often

cf 6
misprint. 13
23 & 67 both p

(?) willkur
connected with
keten. [?]

p. 16.

ðe him on punað. 7 on ðam lýfte pe lýbbað ealle. — ðe mann
 pæf ƿpa ƿerceanen ðæt he ƿýngian ne ðorſte. 7 he pæfe
 ƿeraeliƿ ƿif he na ne ƿýngode. 7 æfne undealiƿ ƿif he hiƿ
 ðrihtne ƿehýrƿumode. 7 ƿif he ƿýngode he pæfe unƿeraeliƿ.
 7 ƿýððan ðealiƿ for ðæfe ƿýnne ƿremminƿe. — Froð hine
 ne neaðode on naðfe healfe. ac let hine habban hiƿ aƿene
 cýpe: — Naef he na ƿerorht mið nanfe ƿohnýffe. ne mið
 nanum ƿýnnum ƿerceanen to menn. ne nane leahtƿaf on
 hiƿ life naefon. ac hæfðe on hiƿ anpealðe eall hiƿ aƿen
 ƿecýnð butan ƿerƿince on ƿeraelðe lýbbende. — Ne him
 nan ƿerceanf naefne ne ðeode ða hƿile ðe he ƿehýrƿumode
 hiƿ ƿcýppende on ƿýht. ^{XVI} Froð hi ða ƿebrohte binnan
 ƿaraðifum. ðæt pe hatað on Engliſc “neorxnā” ƿanƿ. —
 ðæf ƿæf ƿýnƿum ƿununƿ. 7 hi ƿunodon ðæf ƿpa hale
 on lichaman. 7 hæfðon ealles ƿepealð ƿe heora hæfeneſ ^{he. 23} p. 12.
 ƿýlfeſ on eallum ðingum. butan eallum ðam ƿeðnecednýr-
 ƿum ðe uƿ ðeƿiað nu. 7 ealfe ðæfe mýphðe ðe ðæf bin-
 nan pæf. buton anef treoreſ ðe him forboden pæf — ðæt
 hi on ðam anum bebode Froðe ƿehýrƿumodon. — Froð
 cƿæð to Adame “Ne et ðu of ðam treore. ƿif ðu hiƿ
 onbýrƿiƿt. ðu biƿt ƿona ðealiƿ”. — Naef na fe ðeað ðurh
 ðrihten ƿerceanen. ne on ðam treore aƿeafen. ac hit pæf
 ƿpa ðeah. ðæt ƿif he tobræce ðæt litle bebod. ðæt he
 pæfe ƿýððan ƿona ðealiƿ. 7 he naefne ne ƿulte ƿif he ƿpa
 ƿeraeliƿ pæfe ðæt he ðæt eaðelice bebod eallunƿa ƿe- ^{p. 14}
 heolde. — Waef eac oðer treop on aelee miððan ƿaraðifum
Lignum vitæ ƿehaten. ðæt iƿ lfeſ treop. of ðam ƿeolde
 Adam ƿeetan on ende æfter hiƿ ƿehýrƿumnýffe. 7 hab-
 ban ðæt ece lif 7 ða heofonliƿan ƿununƿe mið ðam halƿum
 englum.

XVII. Ða pæf ðam ðeofle ƿaa on hiƿ aƿýrƿeðum
 mode ðæt fe man ƿeolde ða mýphðe ƿeearnian ðe he
 of afeoll for hiƿ upphaefebnýffe. 7 he mið miclum andan

sweats, and He calls out of the fire those that inhabit it, and by the air we all live. The man was so regarded that he dared (durst) not sin, and he would have been blessed, if he had not sinned—and would have been ever immortal if he had obeyed his Lord—but if he sinned he would be unfortunate, and from that time liable to death on account of the framing of the sin. God provoked him not to either side, but let him have his own will. Man was not made with any crookedness—and with no sins did God regard men, nor were there any wickednesses in his life, but man had in his power all his own nature, living in happiness without labour. And no creature did at any time do him injury, as long as he obeyed his Creator in righteousness. God then brought him into the paradise that we in English call “The plain of those free from care;” there was there a pleasant habitation, and they dwelt there, therefore, whole in body—and they had too, in all ways power over themselves in all things, without all those tribulations which at this time injure us—and all the pleasures (mirths) that there were within (paradise), with the exception of one tree, which was forbidden them, in order that they might obey God in that one commandment. God said to Adam, “Do not eat of the tree, if thou tastest of it thou shalt quickly be liable to death.” Death was not created through the Lord, nor did it grow upon that tree, but it was (had an existence) nevertheless, in order that if man broke through (disobeyed) that (one) little commandment, he might from that time be immediately liable to death, and (on the other hand) that he should never die, if he were so blessed, as to keep altogether that commandment easy (of accomplishment). There was also another tree in the fork (division) of the middle of Paradise that was called *lignum vitæ*, that is to say, “the tree of life,” of it Adam should eat in the end, according to his obedience, and should have the life everlasting, and the habitations of heaven together with the holy angels.

XVII. Then was there sorrow (woe) to the devil in his accursed mind, that man should deserve the pleasures from which he fell on account of his pride, and he then with great

ða menn ða beƿpac. ðaet hi buta aeton of ðam ƿorþodenan
 tƿeoƿe. ⁊ ƿaeron ða deaðlice ⁊ ƿið heora drihten geýlðige.
 ⁊ hi cuðon ða aegðen ge ýfel ge ƿood.—Grod hi ða aþ-
 ƿaefde ut of ðaerne ƿununge fram ðaerne mýrheðe to míce-
 lum geƿƿincum. ⁊ hi on ýrmðe leofodon heora liƿ riððan.—
 Ði mihton ða rýððan reocnýrre Þroƿian—⁊ hine býton
 lýr ⁊ lýftene gnaettaƿ. ⁊ eac ƿýlce flean ⁊ oðre gehpýlce^{ik. 19.}
 ƿýrmaƿ—⁊ him ƿaeron ðeruzendlice ðƿacan ⁊ naeððran.^{146. 27}
 ⁊ ða reðan ðeor mihton ðerian hiƿ cinne. ðe hine ealle
 aen aƿƿurðodon ƿrýðe.—Heora gecýnð eac ða ƿaer eall
 on coƿtunungum ⁊ him ungerýlde to rihtre ƿýrunga. ⁊ reo
galnýr ƿeoƿ unpilleƿ on him. ⁊ oðre undeapaƿ. ðe he aen
 ne cuðe. ƿunnon him ða on. ⁊ on hiƿ cýnne rýððan. ƿƿa
 ðaet hi moƿton mid micelum geƿƿince ða ƿodan ðeapaƿ.
 ðe Grod hi on gerceop. healðan aefre rýððan. ƿiƿ hý hi
 habban ƿolbon. ðaet ðaet hi aen heolbon butan eapfoðnýr-
rum.—Ðaer to eacan hi ƿuncon ⁊ on ƿƿate leofodon ⁊
 mid eapfoðnýrrū him aeter tilodon on mýcelre geome^{146. 28}
 ƿor heora gýmelearte. ⁊ him ƿaer ða uneaðe ðaet hi aen
 ƿaeron on ealre ƿýnrumnýrre. ⁊ ƿunodon ða on ƿorze. an-^{146. 29}
 biðigenðe ðeaðer. ⁊ eall heora ofƿrunga.

XVIII. Se Aelmihtiga Grod het ða hiƿ engla ƿeƿoð
 healðan ða ƿatu aet ðam inzanze into ƿaradijum. ⁊
 ðam englum bebeað. “Behealðað ðaet Adam ne ete of
 ðam tƿeoƿe ðe iƿ *Lignum vitæ* ⁊ he libbe on ecnýrre.”
 And him ƿaer ƿƿa ƿorƿýrned ðaer inzanzer rýððan.—
 Heapmlic him ƿaerne ðaet he ƿurðe ða ece. ⁊ eallum
 hiƿ ofƿrunga on ðaerne ýrmðe ðaet ƿe ealle reolbon on
 ecnýrre ƿƿa lýbban on eallum ðam coƿtunungum ðe uƿ be-
 cumað nu. ⁊ on eallum ða eapfoðnýrrum ðe ƿe on lib-
 bað.—Ða ƿorƿýrnde him Grod ðaer inzanzer ƿorðiz to
 ðam liƿer tƿeoƿe. ðaet ƿe lýbban ne reolbon ƿýlce eap-

envy deceived the men (our first parents), in order that they might both of them eat of the forbidden tree, and then might be liable to death and guilty before their Lord, and that they might then know both evil and good. God then drove them out from that habitation, from pleasure to great toils, and they passed their lives from that time in poverty. They could from that time suffer sickness—and lice, and gnats of the air bit him (them), as did likewise the fleas and other reptiles such as these; and to them dragons and adders were noxious, and the savage wild beasts, all of whom greatly *which all* revered them before, might hurt their posterity. Their nature also then was altogether (liable) to temptations, and the knowledge of righteousness was not under their authority, and lustfulness grew in them against their will—and other bad customs—of which before man had no knowledge—then contended with them, and with their posterity afterward—so that they must with much labour ever thereafter ^{since} ^{hold} observe the good habits with which God had created them, if they would have themselves that which they formerly observed without any difficulty. There they moreover laboured and lived in toil (sweat), and with difficulties toiled for their food, with much lamentation on account of their carelessness, and to them it was a matter of uneasiness, that they formerly were in all pleasantness (winsomeness), and at that time dwelt in care, awaiting (abiding the approach of) death—and all their posterity in the same case.

XVIII. The all-powerful God then commanded His army of angels to keep the gates at the entering in unto Paradise, and He gave this commandment to the angels, "Take heed that Adam eat not of the tree (that is, the tree of life) and he (thus) live for ever." And so it was prohibited to him (Adam) to enter into Paradise from that time. Hurtful would it have been to him that he should thus become eternal, and for all his posterity (to be) in that misery, that we should all live in this way, in eternity, with all the temptations that happen to us at this time, and with all the difficulties in which we now live. Then God prohibited their entrance to the tree of life, for this reason, that we should not live in

p. 24.

mingar on ecum lichaman. ppylce pe nu gýndon. on ðýrum
forhfullum life. — Wel ur forþeapode je pelpillenda
 God ðaet he on oðre þýran ure ýfel zebette. 7 cýðde hi
 mihte 7 hi miltþeortnýrre ðaet he þra mýcel ýfel mihte
 þ zebetan. 7 he eac polde for hi pelpillendnýrre ur ear-
 mingar alýran fram ðam ecum ruplum. ðaet mihte he
 ana don. forðam ðe he iþ Aelmihtiz God.^{Met. 25. 40.}

XIX. Hit jezð on ðære bec on ðýrrepe zeretnýrre<sup>n. i. not
-i. B. 10.</sup>
 ðaet ðær þær ligen rpurð zeloðod aet ðam ingange mið
 ðam halzum englum ðe heoldon ðat zeat—7 ðaet ýlce<sup>v. in.
geat.
edny.</sup>
rpurð þær apendeblic þra ðeah. forðam ðe ure haelend
 Crýst ðær heofonlican Godes runu on ^aðære ýxtan ýlde
 ðýrrepe populde pearð to menn zeboren of ðam mae-
 dene Marian. 7 he mið hi azenum deaðe ðone deofol
 oferþann. 7 he ur þra alýrde of hi laðum ðeordome. 7
 he of deaðe arar on ðam ðriððan daege. 7 apende ðaet
rpurð of ðam þaege mið ealle. ðaet pe inn moton zaan
 to ðam upþlican paradýre. to ðam hfer tpeope. ðaet iþ
 je leoþa haelend—ðe ðaet ece lif forziþð ðam ðe hine
 lufiað. 7 mið þeorcum cýðað ðaet hi pilnað hiþ. — Ðiþ
 iþ nu betere ðaet pe on bliþrum punion à on ecnýrre.⁵⁰
 ðonne Adam ða aete of ðam hfer tpeope. 7 leorode
 on ecnýrre mið eallum hiþ cýnne. þra þra pe raedon aer.
 on eallum ðam ýrmðum ðe ur on pilnað. 7 on eallum ðam
 coztunungum ðe ur heþ becomað.

XX. Nu ðinǵð ðam ðýreþan menn ðe ðpollice leoþað.
 ðaet him zenoh pel iþ on ðýrrepe populde. ziþ he lýbban
 mot be hiþ lurtum aefre. ac he ne underþtent na hiþ
 aþene rtuntnýrre. 7 nat ðaet hiþ lif iþ zeloðod on zerþin-
 cum. — Ðonne him hingnað. he ýt zraedilice. eft ðonne
 him ðýrre. he ðrincð ziþ he haefð. — Ðonne him caelð
 he cepð him hlýrðe—Ðonne him ^{to} zanze lýft. he zaeð
 ðýðer unðanceþ. Ðonne he þeriz býð. he pýle hine
 zerertan. Cíþ he zerundod býð. he pilnað laecedomeþ.
 — Niþ ðýr nu eall zerþinc. 7 zýt mýcele þparþan ealle

^a Vide "Ælfric's Treatise on the Old Testament, or, de Sex ætatibus Mundi,"
 edited by Lisle.

e. þiþis not, "when air fails him" ? cf. Gen. 2. 5. And þa þaetþa teadon
 of þ. 6. Mat. xii. 20. to wýrþð. Bæd 1556-1991.

an everlasting body, as wretched as we now are in this life, *why not, "sorrowful life."* (which is) full of cares. Well hath God, who wishes us well, foreshewn us that He hath in another way amended our evil—and declared His power and His clemency (mild-heartedness), in that He can bear such great wickedness; and He also hath wished, on account of His benevolence, to redeem us the miserable, from the everlasting punishments, which (thing) He alone can do, inasmuch as He is [an] Al- *The present is not Al. but Al. 9* mighty God.

XIX. It is said in the book, in this decree, that there was a sword, like a flame, placed at the entrance, with the holy angels that kept the gate, and that the same sword was nevertheless moveable, inasmuch as our Redeemer Christ, the Son of the God of heaven, in the sixth ^dage of this world, was made, and born for men, of the Virgin Mary, and by His own death He overcame the devil, and He thus redeemed us from *at this point* his destructive thralldom; and He (Christ) arose on the third day, and turned away the sword out of the way for all, in order that we may enter into the paradise on high, to the tree of life—which is the beloved Redeemer—who granteth the life everlasting to those that love Him, and that declare by their works that they are desirous of Him. It is at this time better that we should dwell always in happiness, for everlasting, than Adam should at that time eat of the tree of life, and (thus) live in eternity with all his kindred, as we said before, in all the miseries which reign among us, and in all the temptations which here befall us.

XX. Now it appeareth to the ignorant man, that liveth in heresy, that it will be quite sufficient for him in this world, if he shall be able to live continually according to his lusts, but he understands not his own foolishness, and he knows not that his life is regulated by labours; when he is hungry he eats with voraciousness; again, when he is thirsty he drinks, if he has the power; when he is cold he murmurs for sustenance; when the air comes to him he goeth thither against his consent; when he is fatigued (weary) he wishes to have rest; if he is wounded he desires the physician's judgment. Is not this now all labour? and yet much more

14. Ða ungelimp ðe on ðýrum life becumað. ðe man ear-
 foðlice mæz ealle aþeccan.—Uton forðig hogian her
 on ðýrum life. Ðæt we mid geornfulnýrre geþilnian æfre h. 4.
 ðær beteran lifes on ðære ecan blýrre mid urum haelende
 48 Criste. swa swa he us behaten hæfð we ðe leofað and
 swað mid his leofan fæder 7 ðam halfan gaste on anre
 godcundnýrre. ana soð soðcýppend ealra ðinga. Amen.

FINIS.

burdensome are all the misfortunes which happen in this life, *inconveniences to him*
but all of which a man can only recount with difficulty.

Let us therefore meditate here in this life, that we ever, with earnestness, may be desirous of the better life, in everlasting happiness, with our Redeemer Christ, as He hath commanded us, viz., He that liveth and reigneth with His beloved Father and the Holy Spirit in one Godhead, the one only true Creator of all things. Amen.

THE END.



THE
ANGLO-SAXON REMAINS
OF
ST. BASIL'S

ADMONITIO AD FILIUM SPIRITUALEM,

OR

ST. BASIL'S ADVICE TO ONE, WHO IS—IN A
SPIRITUAL SENSE—A SON.

The text is taken from a MS., Junius 68, in the Bodleian Library, and is collated with a very ancient MS. in the Hatt. Collection, No. 100. The Preface is by the learned Hickee pronounced to be in verse, which has been accordingly marked. For the original Latin of the Text see St. Basilii Opera, (auctore, Gaume, Paris, 1839,) tom. ii. p. 1003; Goldasti veteres scriptores Paræneticorum, (printed 1604,) p. 181; or Lucas Holstenius, vol. i. p. 31.

ADMONITIO AD FILIUM SPIRITUALEM.

INCIPIT PROLOGUS.

10
from tyman? Baſiliuſ je eadiga. be ðam pe aer arriſton. paer ſpīðe halig
biſceop. on *Cæſarean bȳrig. on Ġreſciſene ðeode. Ġoð
luſigenðe ſpīðe. on claenneſſe punigenðe. on Ġriſteſ ðeop-
dome. manegra munuca faeðer. munuchadeſ him ſȳlf. he
paer ſpȳðe zelaereð. and ſpȳðe mihtig laſeop. and he munuc
neƿol zeſette. mið ſpīðlice ðrohtnunge. ſpa ſpa ða eaſter-
nan and ða Ġreſciſcean munecaſ. libbað hȳra hſ. Ġode to
loſe ƿiðe. he paer aer ^bBenedictuſ ðe. uſ boc arriat on
*Leðenne ſpnaece. leohſne be ðaele. ðonne Baſiliuſ. ac he ¹⁶
tȳmbe ſpa ðeah. to Baſiliuſ taecunze. for hiſ tȳmnȳſſe.
Baſiliuſ arriat ane punðorlice boc. be eallum Ġodeſ peor-
cum. ðe he zeƿorhte. on ſix ðaƿum. "Exameſon zehaten."
ſpīðe ðeopum andƿite. and he arriat ða laſe. ðe pe nu ƿillað.
on Engliſceum zeneopðe ſeczean. ðam he hiſ ſecceað. heo
zebȳnað to munecum. ȳ eac to mȳnecenum ðe neƿollice
libbað. for hȳra ðrȳhtneſ luſe. under ƿaſticum ealðrum.
Ġode ðeopienðe. ~~z~~healðenne claennȳſſe. ſpa ſpa Ġriſteſ
ðegeſeſ campienðe ƿið ðeoplu. ðaezeſ ȳ nihteſ.

12 I. Baſiliuſ cƿaeð ða on hiſ boclican laſe. "Ġehȳſ ðu
min beapn ðineſ faeðer mȳnezunze ȳ ðin eaſe ahȳlð to
minum ƿorðum nu. ȳ mið zeleaſfulne heortan hlȳt hƿaet
ic ſecze. Ic ƿȳlle ðe ſeczan. ȳ ſoðlice laeſan ðaet ƿaſtlice

* "Cæsarea in Cappadocia." For an account of St. Basil see "Cave's Lives of the Fathers," and "St. Hieronymus in Catalogo Scriptorum Ecclesiæ," cap. cxvi. St. Basil was born A.D. 328, and died A.D. 379.

^b Benedict, founder of the Benedictine Order, was born A.D. 480, and died about 540. For an account of

his life and miracles see the 2nd book of the Dialogues of Gregory the Great, (in the Antwerp edition of his Works,) p. 25, or his Life by L' d' Acherius, &c.

^c Ælfric here probably alludes to his making a digest of the rules of St. Benedict for the abbey of Eynsham.

ST. BASIL'S ADVICE TO ONE, &c.

THE PROLOGUE.

BASIL the blessed, concerning whom we have formerly written, was a very holy bishop in the city of ^aCæsarea, a province belonging to Greece, loving God greatly, dwelling in purity in the service of Christ, the father of many monks, himself too belonging to the monastic state. He was a very learned and a very powerful teacher, and he appointed monastic canons with exceeding conduct, so that the eastern and the Grecian monks live their lives to God with extensive praise. It was formerly ^bBenedict, who wrote us a book in the ^cLatin language partly light (in style), then Basil, but he (Benedict) cited nevertheless the teaching of Basil for his confirmation. Basil wrote a certain wonderful book concerning all the works of God which He wrought in six days, called the "Hexameron," with very deep understanding, and he wrote the exhortations which we now wish to tell in the English language to those whom he regards as his (children). It belongeth to monks, as well as to nuns, who live for the love of their Lord, after monastic rule, under spiritual governors, serving God with observant purity, and as servants of Christ waging war with devils, by day and night.

I. Basil saith (quoth) these things in the exhortation of his book. "Hear thou, my child, the admonition of thy father, and incline now thine ear to my words, and with a believing heart listen to what I say; I wish to tell thee, and

Ʒepinn hu Ʒu Grobe campie—Ʒ mið hƷilcum Ʒemete Ʒu miht him Ʒeorian. GehƷr Ʒu Ʒeornlice Ʒ Ʒu ne beo ƷeheƷeƷoð mið Ʒam ƷƷaeran Ʒlaepe. ac aƷpece Ʒe ƷƷlƷne mið mƷcelne ƷeornfulnƷƷre nu to minne ƷƷraece. Ne ƷƷnð ƷaƷ Ʒorð na of me ac of GrobeƷ lape. Ne ic mið nƷƷne lape nelle laeran Ʒe nu. ac mið Ʒaerne lape Ʒe ic leornode ƷeƷƷrƷ. aet Ʒam halƷum Ʒaederum Ʒe Ʒaeron uƷe ƷoreƷengan. EƷ Ʒeor halƷa laƷ Ʒelicað Ʒinne heortan. Ʒ ƷiƷ Ʒu hi underƷeƷƷt. Ʒonne ƷaerƷt Ʒu on Ʒibbe Ʒ nan ƷƷel ne maeg. ne ne moƷ Ʒe Ʒeneahlaecean. ac aelc ƷiðerƷearðnƷƷ ƷeƷiteð ƷƷam Ʒinne Ʒaple.

II. DE MILITIA SPIRITUALI.

EƷ Ʒu ƷƷlle campian on GrobeƷ campdome ne campƷa Ʒu aenƷum buton Grobe anum. Ʒaet Ʒu him Ʒeorie on hiƷ Ʒeordome. Ʒimle onƷorh ƷƷam Ʒoruld earum. Ʒ ƷƷam aelcum Ʒehlyðe. Ða men Ʒe campiað Ʒam eorðlican cƷnunge hi ƷehƷƷƷumiað aefƷe eallum hiƷ haefum. ÐƷa eac ða Ʒe campiað Ʒam heoronican cƷnunge Ʒceolon ƷehƷƷƷumian Ʒam heoronicum bebodum. Se eorðlica kempa bið aefƷe Ʒearo Ʒ caƷ. ƷƷa hƷyðer ƷƷa he Ʒaran Ʒceal to ƷeƷeohte mið Ʒam kƷnunge. Ʒ he Ʒor hiƷ ƷiƷe—ne Ʒor hiƷ penclum. ne ðearƷ hine ƷƷlƷne belabian Ʒaet he ne Ʒcule Ʒaran. MƷcele ƷƷyðor Ʒceal Ʒe Ʒoða GrobeƷ cempa buton aelceƷe hƷemmunge—hƷaðe ƷehƷƷƷumian EƷiƷter ƷƷlƷƷer bebodum Ʒaef ƷoðƷaefƷtan kƷnungeƷ. Ðe eorðlica kempa kampað mið hiƷ Ʒearnum onƷean ƷeƷeƷenlice Ʒeonð Ʒ Ʒu Ʒcealt campian Ʒið ða unƷeƷeƷenlican ƷƷnð Ʒe ne ƷeƷƷicað naefƷe Ʒið Ʒe to campienne ða hƷile Ʒe Ʒu cucu biƷt. Ðam Ʒoruldlican kempaƷ iƷ Ʒepinn ƷeƷeƷenlic onƷean ƷlaeƷe Ʒ bloð—Ʒ Ʒin Ʒepinn iƷ aefƷe onƷean ða aƷƷƷgeðan ƷaƷtaƷ Ʒe Ʒeonð ƷaƷ lyƷt Ʒleoð to Ʒorðonne ða unƷaran. Ðe Ʒoruld kempa ƷeƷað Ʒoruldlice Ʒaepna onƷean hiƷ Ʒelican—ac Ʒu habban Ʒcealt ða ƷaƷtlican Ʒaepna onƷean ðone

truly to teach thee that spiritual labour, viz., in what manner thou mayst fight for God, and with what measure thou mightest serve Him. Hear earnestly, and be not thou made heavy with the inactivity of sleep, but arouse now thyself with great earnestness for my counsel. These words are not from me, but from the instruction of God: I am not willing to instruct thee now with a new doctrine, but with that doctrine which I have learned of old, from the holy fathers that were our predecessors. If this very holy doctrine pleaseth thy heart, and if thou receivest them, (the fathers), then thou shalt die in peace, and not any evil either may or can draw near thee, but (on the other hand) all enmity shall depart from thy soul.

II.—CONCERNING SPIRITUAL WARFARE.

If thou wilt fight in the warfare of God, do not wage war for any one except for God alone, that thou mayst minister to Him in His service, continually secure from the cares of the world and from all disturbance. The men that fight for an earthly king ever obey all his behests. So also it is the duty of those that fight for the heavenly King to obey the divine commandments. The earthly warrior is ever prepared and prompt—whithersoever it is his duty to go with the king to fight—and he does not dare on either the account of his wife or of his daughters to excuse himself so that he should not go. Much rather shall he that is really the warrior of God—without any hinderance—readily obey the commands of Christ Himself, the truth-holding King. The earthly warrior warreth with his weapons against enemies *a visible enemy* that are seen—and thou shalt wage war against the unseen foes, that shall never desist from striving against thee, whilst thou art alive (quick). To the warrior of the world is there a visible contest against flesh and blood, but thy contest is ever against the accursed spirits, that, through the atmosphere, fly, to undo the unwary. The world's champion wear-eth worldly weapons against those of the same nature with him, but it is your duty to have spiritual weapons against the

but thou shalt have the op. &c.

ȝaŕtlican feond·. He býrð iŕenne helm. and iŕene býrnan
 ðaet he ne beo ȝeŕundod fram hiȝ riðerŕinnan. ac beo
 Crīst ȝylf ðin helm ſe ðe iſ ðin heafod 7 beo Crīſteſ
 ȝeleaſa for býrnan ðe ȝylfum·.—He ſceotað hiȝ ſlan
 7 hiȝ ſceapŕe ſŕepe onȝean hiȝ riðerŕinnan. ac ðu
 riðoðlice ſcealt mið halȝum Godeſ ſorðum ðinne feond
 ſceotian 7 cpeðan on ðinum mode. ⁴“Gode iſ min ȝe-
 fýlŕta. 7 ic for ðý ſorŕeo ſoðlice mine fýnð.” He ne
 aŕýŕpð naŕeſ-hŕon hiȝ paepna him fram aepðam ðe ðaet
 ȝeŕinn ſurðe ȝeendod. 7 ðu ne miht beon orſorh on ði-
 num ȝeŕinne ſorðam ðe ðin feond iſ ſakenfullŕa ðonne
 hiȝ·. Hiȝ feond fýht ſume hŕile ac ðin ne ȝeŕŕiçð naepne
 ſŕa lang ſŕa ðu leofaŕt on liſe mið monnum·. Hiȝ paepna
 fýnðon ſŕaepne him ȝylfum to beŕenne. ac Crīſteſ ȝeoc iſ
 ſýnŕum 7 hiȝ býrðen ſŕiðe leohſ ðam ðe luſe habbað to
 ðam leofan haelenðe. Se ſoruld-cempa ȝecýrð, ȝýððan
 he ſiȝe ȝeŕinð, ham to hiȝ riſe 7 to hiȝ beapnum. ac ðu
 ſaepſt to heoſonum to eallum Godeſ halȝum ȝýððan ðu
 oſeŕſŕýðŕt ðone unȝeŕŕenlican feond·. He undeŕſŕeht
 ȝiſe eorðliceſ ȝeſtŕeoneſ for hiȝ eorðliceſ ȝeſŕinceſ. ac
 ðu ſcealt undeŕſon ða heoſonlican ȝiſe for ðam ȝaŕtlican
 ȝeŕinne·. Se munuc ſceal ȝeanbiðian hiȝ eðleaneſ aet
 Gode. 7 beon him ȝylf aelŕemeð fram eorðlicum ðaedum,
 and hine ne abýȝian mið ſoruldlicum býȝum ȝiſ he cam-
 pian ſceal Crīſte on eorſorſt·. Hiȝ iſ ſŕiðe eaŕſoðe aeni-
 ȝum to ðeopienne tŕam hlaſorðum aetȝaedeŕe Gode and
 ſoruld pelum. ne he ða ȝaŕtlican paepnu mið ðam pelum
 ne maeȝ ahiȝ eaðe abepan 7 pinnan rið hiȝ fýnð—ac he
 ſorlaeteð Godeſ ȝeoc ȝiſ he luſað eorðpelan—7 hiȝ ſapul
 bið ȝeheŕeȝod mið ſŕaepne býrðene:—Ðuȝ ȝeŕað man bið
 mið hiȝ aȝenum paepnū ýŕele ȝeŕundod ðeah he ſŕa ne pene.
 7 for ðam ðe he luſað ſŕeðeðnýȝe. he beſealð on ðeað·.
 Beſceapa ðu paeplice hŕilcum kininge ðu campaŕt. 7 ſŕa
 micle ſŕa ſe heoſonlica cýning iſ maepna 7 ſurðon toſorpan
 ðam eorðlican cininge. ſŕa micle maŕa bið ðine ſurð-mýnſ
 toſorpan ðam ſoruldlican cempa—Ðu ðenceſt to ȝeŕýſ-

ghostly enemies. He beareth an iron helmet, and an iron coat of mail, in order that he may not be wounded by those that strive against him, but let Christ Himself, who is thy head, be thy helmet, and let belief in Christ be to thee thyself in the stead of a coat of mail. He shooteth his arrows and his sharp spears against those that ^{wish to stand} strive against him, but it is your duty to shoot thine enemy with the holy words of God, and to say in thy mind, "God is my assistant, and therefore I truly despise my enemies." He casteth not away in any wise his weapons from him, before that the contest be brought to an end. But thou canst not be secure in thy contest, because thine enemy is much more deceitful than his. His enemy fighteth for some time, but thine doth not desist at any time, as long as thou livest (in life) amongst men. His weapons are burdensome to himself to bear, but the yoke of Christ is pleasant, and His burden very light to those that have love to the loving Redeemer. The warrior of this world, after that he obtains the victory, returneth home to his wife and children, but thou shalt go up into heaven to all the saints of God, after that thou overcomest thine invisible enemy. He (the warrior of the world) receiveth gifts of earthly treasure for his earthly contest, but thou shalt receive heavenly gifts for a spiritual contest. It is the duty of a monk to expect his reward from God, and to be himself thoroughly estranged from earthly deeds, and not busy himself with worldly occupations, if he will in earnest fight for Christ. It is a very difficult thing for any one to serve two lords at the same time, God and the riches of the world—one cannot easily, in any respect, bear spiritual weapons together with riches, and thus strive with one's enemies; but whosoever loveth worldly wealth giveth up the yoke of God—and his soul is afflicted with a grievous burden: thus such a man as this is grievously wounded with his own weapons, though he does not so imagine, and because he loveth danger he falleth into death. Cautiously consider for what king thou fightest; and as much as the heavenly King is more illustrious and great before the earthly king, so much greater is thy dignity before the worldly champion's. Thou purposeth to

but be X^t himself
thine helme - he who
is thine head - & he
th^e faith for a coat
of mail to thyself
there -

Q. ... but
cf Doct vi. 5.

cenne pundorlice ƿtýpel and ƿriðe healcne. hoƿa ðu nu
 ƿor ðý ýmbe ða ƿaƿelican ƿeƿtneon to ðaer ƿtýpeles ƿetim-
 bƿunƿe. ðaet ƿýnð ða halƿan maezenu ðe ðu habban ƿcealt.
 ðaet ðu ðaet ƿeorc maeƿe ƿuƿðlice ƿeenðian—ðe laer ðe
 ðu ƿeƿƿerenðum ƿuƿðe eft to ƿliƿe. ƿiƿ ðin anƿinn ne
 becýmð to ƿoðre ƿeenðunƿe. ƿ ðine ƿýnð ƿeblýƿion ðe to
 býrmoƿe ƿýððar. — Ne bið ðer ƿtýpol ƿetimbƿoð mið
 aenýƿum ƿeorc-ƿtane ac mið maenýƿealðum mihtum ðaer
 innƿan manneƿ. ne mið ƿolde ne mið ƿeolƿe. ac mið ƿaƿeli-
 cum ðrohtnunƿum ƿ ƿetnýƿum innƿehýðe. tƿuƿienðe on
 Gode.:

III. DE VIRTUTE ANIMÆ.

Ic ƿecƿe ðe minum beaƿne. beo ðe an ƿoreƿceapunƿ. ƿiƿ
 ðu Gode anum ðeopian ƿepilnaƿt. Ne abyƿza ðu ðin
mob on mýlicum ðingum. Ne ðu mið olaeceunƿe aeni-
 ƿum ƿecƿeme ac aceorƿ ƿƿam ðe ða ƿlaerclican luƿe. ðaet
 ƿeo ƿlaerclice luƿu ðe ne aƿýƿre Gode. Aðraeƿe aelcne
 leahtor and aelcne unðear ƿƿam ðe. ðaet ðu ðaer ƿaple
 mihta ƿýlf maeƿe beƿitan. Gehýƿ nu on eorƿoƿt hƿaet
 ðaer ƿaple miht iƿ. ƿ hƿile miht hipe beƿite ðaet maeƿta
 ƿeƿtneon. ðaer ƿaple miht iƿ. ðaet heo hipe ƿcýppenð
 luƿe. ƿ ða ðing onƿcunie ðe God ƿýlf onƿcunað. ðaer
 ƿaple miht iƿ ðaet heo ƿýlf beo ƿeðýlðý. ƿ aelce ƿeamoðnýƿre
 ƿƿam hipe aƿýƿre. ƿ ðaet heo healde claennýƿre aeƿðer ƿe
 moðer ƿe lichaman. ƿ ðaet heo idel ƿulðor eallunƿa ƿoƿreo.
 ƿ ða ƿepitenðlican ðing mið ƿó ne luƿe. ðaer ƿaple
 miht iƿ. ðaet heo moðinýƿre mýcelum onƿcunie ƿ ealle lea-
 ƿunƿa. ƿ luƿe eaðmoðnýƿre. ƿ roðƿaertnýƿre ƿimle ƿolƿe.
 ðaer ƿaple miht iƿ ðaet heo ƿibbe luƿe. ƿ andan ƿ ýƿre
 aeƿre onƿcunýƿe. ƿ ðýƿi ƿoƿbuƿe. ƿ ƿiƿðom aƿece—ðaer
 ƿaple miht iƿ ðaet heo ƿýlf ðaer lichaman luƿtaƿ under-
 ðeode ðaer moðer ƿeƿceade. ðaet ðaet ƿeƿceað beo ƿýllðre
 ðonne ƿeo ýƿele ƿepilnunƿ. ƿ ðaet heo ƿiƿunƿe ƿoƿhoƿýƿe

Qu. docten.
 versari

11. 40. Mk. 15. 15.
 10

erect a wondrous, ^{steeple and very high:} and the very highest possible tower—meditate now therefore concerning the spiritual emolument from the building of the tower—that is, the holy miracles that thou shalt have, in order that thou mayst worthily end that work, lest thou be made afterwards a laughing-stock to way-farers, if thy beginning does not come to a good ending, and thy enemies rejoice from thence, at thy infamy. This steeple is not built with any hewn stone, but with the manifold ^{power of the power} might of the inner man; not with gold, nor with silver, but with spiritual conduct, ^{conversion} and with faithful reverence trusting in God.

III.—ON THE VIRTUE OF THE SOUL.

I enjoin thee, my son, that there be only one providence to thee, if thou wishest to serve God alone. Do not occupy thy mind with dissimilar things; and do not please ²with any one flattery, but cut off from thee the love of things carnal, that the love of the flesh may not remove thee to a distance from God. Drive away all wickedness and every evil custom from thee, that thou mayst thyself acquire the powers of the soul. Hear now, in seriousness, what powers the soul has, and what power can gain for it the greatest profit! The strength of the soul is, that she should love her Creator, and that she should renounce the things that God Himself renounces. Again the strength of the soul is, that she should be patient herself, and that she should cast off from her all waywardness, and that she should preserve chastity both of mind and body, and that she should altogether despise vain-glory, and that she should not love things transitory with perversity. The strength of the soul is, that she ^{might} should renounce excessive pride, and all leasing, and ~~that she should~~ ^{ever} love humility, and continually follow ~~after the~~ truth. The strength of the soul is, that she should love peace, and ever reject envy and anger (ire), and that she should avoid the ignorant (dizzy), and seek wisdom. The strength of the soul is, that she herself should bring the lusts of the body in subjection to the reason of the mind, in order that the reason may be more powerful than the evil desire, and that she should despise covetousness, and

be easily satisfied with herself. These powers, thou mightest, my child, acquire for thyself if thou castest off the cares of the world from thy heart, and forsakest the things that are transitory, and desirest the things that are heavenly, and if thy will is frequently occupied in the praises of God, and if thou considerest His judgments. Then shalt thou be "like to a pleasant tree that groweth by the side of the banks of a stream constant in (having) moisture, and that even beareth fruit continually in good time"—and thou—who wast formerly the servant—shalt be the friend of God.

IV.—ON THE LOVE OF GOD.

Love thou, my child, the living God, with all thy might, in order that thy works may please Him. If the man of this world strives in what way he may please his wife, much rather shall the monk in every respect delight in Christ, and please Him alway, and love Him, and keep His commandments. God is not willing that thou shouldst love Him with bare words, but (that thou shouldst love Him) with a pure heart, and with righteous deeds. "He that sayeth that he loves the living God, and keepeth not His commandments, is then himself false," and is his own deceiver, inasmuch as the almighty God looketh at his heart rather than at his words, and God loveth the innocent, that serve Him without deceit. Our fathers and mothers laboured for us for some time, and that was God's providence, their labour for us, in that they fed us in this way according to His disposition. Now, although it is our duty, according to the precept of God Himself, to love them, yet for all that it is our duty to love God more, who has created our parents and us men from them, and who daily provides for our necessities. If our parents wish to alienate us from Christ, it is not our duty on this account, when they are dead, to bury their bodies for reason of their unbelief. It is our duty to love Christ, who has redeemed us from sin, and we cannot declare His good deeds towards us, who, through His lordly might hath redeemed us from spectres—and from everlasting death, hath led us to life. We were unacceptable, and had turned ourselves from *unthankful?*

Qu. to himself? says what he means. i.e. joy be required?

be pleasing to = approve him to cause that delight in him

see p. 10. v. 11 can be so.

Criste ac he uꝛ ȝeꝛohce. ꝛpa ðaet he ȝylf nýðer aꝛtah of
 hiꝛ heoꝛonlican ƿeetle on ꝛpa mýcelpe eaðmodýꝛre. ðaet he
 man ƿearð ƿor uꝛ on midðan-eaꝛðe akenneð ȝ laeg on cild-
 claðum. ȝe ðe belýcð on hiꝛ handa ealle ðaꝛ eorðan ꝛpa ꝛpa
 Aelmihtig Froð. and ȝe ðe heoꝛenar ȝehealdað naeꝛðe
 hamar on ƿorulde. ne hƿiðer he ahýllde hiꝛ heaꝛoð on life. .
 And ȝe ƿaer haꝛenleaꝛ ƿor uꝛ, ȝe ðe haefð ealle ðing. ðaet
 he uꝛ ȝepelȝode on hiꝛ eceum ƿelum. . And him ƿaer ȝe-
 ðemeð ꝛfram unrihtcꝛiꝛum ðeumum, ðam ðe on ƿolcnum
 cýmð on ðýꝛre ƿorulde ende eallum to ðemenne ðe aefpe
 cuce ƿaeron. —And ȝe ðe iꝛ liꝛer ƿýlle. ^ehe ȝepilnode ƿaer-
 teneꝛ aet ðam ðamaritanýꝛcean ƿife. ꝛpa ꝛpa uꝛ ȝaegð ðaet
 ȝoðꝛpell. —And ȝe ðe ealle ðing aꝛedeð. ȝe ȝeꝛneððe hun-
 ȝor ða ða he ^hon ðam ƿeꝛtene ƿaer ȝeoꝛtnoð ꝛfram ðeoꝛle.
 aefteꝛ ðam ðe he ȝaerfe ƿeoꝛeꝛtig ðaȝa on an. . And ðam
 ðe englaꝛ ðeniað he ȝylf ðenode mannum—ȝ ðꝛoh hiꝛ ȝin-
ȝrena ƿet mid hiꝛ ȝaegereum handum. . And ȝe ðe ƿela
 ƿunðra ȝeoꝛohce mid hiꝛ handum ȝe ȝeðaꝛode ƿor uꝛ ðaet
 man ȝeƿaertnode hiꝛ handa mid naegelum on ƿode. ȝ eac
 hiꝛ ƿoꝛpýlmar. . And ða ða he ðꝛincan baed ¹ða ðýðon
 ða eaꝛman Judeýꝛcean ȝeallan to hiꝛ muðe. of ðam man-
 num becom ȝeo ȝoðꝛpellice laꝛ mid hiꝛ liꝛlican boðunȝe. .
 —And ȝe ðe nanum ne ðeꝛeðe. him man ðýðe talu ȝ he ƿaer
 beꝛpunȝen. unȝcýlbiz eac. ƿor uꝛ. . And ȝe ðe ða ðeadau
 t ðuꝛh hiꝛ ðꝛiðſenlican mihte aꝛaerðe to liꝛe. ȝe let hine
 ahon on ƿode ȝealȝan be hiꝛ aȝenum ƿillan. ȝ ꝛpa ðeað ȝeð-
 ƿoꝛode—ȝ he ȝýððan ƿaer bebyꝛȝeð. ac he aꝛaꝛ of ðeaðe
 on ðam ðꝛuððan ðaeȝe ȝ he aꝛtah to heoꝛenum to hiꝛ hal-
 ȝan ƿaedeꝛ. . Eall ðiꝛ he ȝeðꝛoꝛode ƿor uꝛe alýꝛednýꝛre
 ðaet he ƿoꝛȝeaꝛe ðaet ece liꝛ uꝛ mannum. ȝ he ne biððeð
 uꝛ to eðleane naner oðꝛer ðingez buton uꝛ ȝýlfe him ȝ uꝛe
 ȝaꝛla claene ðaet he on uꝛ ƿunize ȝ uꝛe ƿilla mid him and
 ðaet he uꝛ ȝýlfe haebbe to ðam heoꝛonlican liꝛe. —Eꝛf ƿe
 nu habbað on hoꝛde ȝoðb oððe ȝeoꝛfoꝛ. ðaet he heꝛ uꝛ ðae-

^e St. John iv. 7.

^h St. Matt. iv. 1; St. Mark i. 12; 36; St. Luke xxiii. 36; St. John xix. 29.

¹ St. Matt. xxvii. 34; St. Mark xv.

Christ, but He sought us in such a way, that He of His own accord came down from His heavenly seat with such great humility, that He was made man for our sakes, begotten into the world and lying in swaddling clothes. He that encloseth in His hands all the earth, as an ^{almighty} all-powerful God, and that holdeth the heavens, had not any dwellings in the world, ^{and himself} nor a place where He might recline His head during His life. And He that hath all things was poor (without a heaven) on ^{absolute, or x. world} our account, in order that He might enrich us with His everlasting riches. And He was condemned by unrighteous judges, by those for whom He will come in the clouds at the end of this world to judge all that ever were alive (quick). And He that is the well of life desired water from the woman of Samaria, as the gospel telleth us. And He that feedeth all things suffered hunger while He was ⁱⁿ the desert, being tempted by the devil, after that He had fasted forty days at one time. And He—to whom the angels minister—ministered Himself to men, and washed His disciples' feet with His beautiful (fair) hands. [And He that wrought many miracles with His hands consented for our sakes that men should fasten His hands with nails to the cross (rood), and also the soles of His feet. And when He requested to drink, then the wretched men offered Jewish gall to His mouth—out of [!] these men came the gospel-lore with its life-like preaching. ^{Qu. "out of w. mouth came forth to men."} And against Him, that did no injury to any man, did man bear false witness, and He was scourged for our sakes, though guiltless. And He, that raised to life the dead through His lordly might, suffered Himself to hang upon the gallows of the cross of His own will, and thus He suffered death, and after that He was buried, but He arose from death on the third day, and He went up into heaven unto His holy Father.] All this He suffered for our redemption, in order that He might give the life everlasting to us men; and He demandeth of us as a recompense, no other thing but ourselves to Him, and our souls pure that He may dwell in us, and our will with Him, and that He may have us ourselves, in the heavenly life. / If now we have in our treasury (hoard) gold, or silver, He commands us to distribute (dole) it for His

lan for his lufan ðearfum. 7 uþ he pýle habban 7 upe he
 gepilnað 7 he pýle on uþ his pununze habban ðurh ðone hal-
 gan gart. ðe gegladað upe mod. Uton genealaecean to urum
 leofan drihtne, 7 uton uþ geðeodan mid godum ðearum to
 him. and uton hine lufian. 7 lufian uþ gýlfe, and eac upe
 neahſtan buton aelcū facne:—Se ðe his neahſtan lufað. je
 gelicað Gode and he bið Godes sunu gecigeð unþrylice.—⁴⁶
 Se ðe his neaxtan hatað. je bið gehaten ðonne ðaer apýr-
 geðan deofles bearn. ðe pýle aefne ðryner—. Se ðe his
 broðor lufað. he leofað on riþbe. and je ðe his broðor
 hatað. he haefð unſtilnerre 7 gwiðe drofi mod ðurh ðaer
 deofles tihtringe.—Se pelpillenda man pile eaðe forþeþan
 gif hine man aþpaer tynð. oððe him tale gecpýð—7. je un-
 rihtſiþa þe pýle niman on teonan his nextan daede—ðeah
 ðe he him teonan ne geðo.—Se ðe mid luþe bið aþýlled. je
 faerð on ſmýltnerre. 7 je ðe hatunze haefð. je faerð mid
 ýþrunge.

V. DE DILECTIONE PROXIMI.

Luþa ðu min bearn on ðinum liþe ſimle pellpýllendnýrre
 ðaet ðu gepilnie gode. 7 haþa ðinne nextan gpa gpa ðin
 azen him. Laet ðe aelcne mannan. ðe geleafan haefð to
 Gode. gpa leofne gpa broðor. 7 beo ðe gýlfe gemýndig ðaet an
 iþ je goða pýrhta. ðe uþ ealle geſceop.—Ne aþtýna ðu aer-
 picunza aenigum men on liþe. 7 ðaet ðe gýlfum miþlicað. ne
 do ðu oðrum mannum ðaet.—Gif ðu hþene geſiht ge-
 ðeon on gode. bliþa on his daedum ðaet his bliþ beo ðin. 7
 gif him hþaet miþtimað. beþanþa his unrotnýrre.—Aþraef
 ſnam ðinne ſaple aelce ýfelnýrre. 7 ſeo hatunz ne ontende
 ðine heortef nateþ hpon. Ne aþtýna ðu ýþrunze ðinum
 underðeoddum ne unmihtigum men ðeah ðe ðu maeze bet.
 ac haþa hine gpa ſpilce ðin azen him. Ne luþa ðu ðinne
 broðor mid gehiþodre heortan. ðaet ðu hine kýrre 7 kepe

u. Is this connected
 with ceapian?
 immediately for kepan ceapian.

love's sake to the poor, and us He will have, and of us He is desirous, and He will have His dwelling in us, through the Holy Spirit, that makes our minds to rejoice. Let us draw near to our beloved Lord, and let us associate ourselves to Him by good habits, and let us love Him and love ourselves, and also our neighbour without any deceit. He that loveth his neighbour pleaseth God, and he is undoubtedly called the Son of God. He that hateth his neighbour is therefore called the child of the accursed evil spirit, who ever willetth perversely. He that loveth his brother liveth in peace, and he that hateth his brother through the suggestions of the devil, hath inquietude and a very corrupted mind. The benevolent man will easily forbear, if a man in any wise irritate him, or bring a false accusation against him, and the unrighteous man will take in reproach his neighbour's actions although he may not do him an injury. He that is filled with love proceedeth with severity, but he that hath hatred, travelletth with a readiness to anger.

gladdens the
spirit.

V.—ON LOVE OF OUR NEIGHBOUR.

My child, love in thy life the feast of benevolence, that thou mayst desire what is good, and esteem thy neighbour as thine own limb. Regard every man that hath belief in God with as much affection as thy brother, and be mindful thyself that there is one, the true workman, who has created us all. Do not stir up stumbling-blocks to any ^{man} in life, and that which is displeasing to thyself, do not thou to other men. If thou seest any one flourish in goodness, rejoice in his good deeds, that his happiness (bliss) may be thine, and if any thing turns out unfortunate to him, lament for what he bewails. Drive out from thy soul every wickedness, and let not hatred in any wise set thy heart on fire. Do not excite thine anger against those in subjection to thee, and against men that are not powerful, though thou mayst be superior, but regard him in the same way as thine own limb. Do not love thy brother with a counterfeiting heart, that you may kiss him, and make an attempt (at the same time) to injure

Confusion of simile,
synth., & symbol;
then x. K. p. g. e
the genuine. Ha
after its name. 20.
20. 20.

him, inasmuch as the deceitful man often speaketh fair words, and in the secrecy of his mind forms machinations. With such actions the God of truth is indeed exasperated. The purity of mind, that is pleasing to God, despiseth thy pretences, and persisteth in holding the truth. Make to be far from thee all deceitful pretences, and do not in any wise make an attempt of deceit upon thy neighbour, nor bring a false accusation against him, nor irritate him with thy words. Esteem thy brother as if he were thy member. If thou art for a time angry in the same way as other men are, do not suffer thine anger to lie in thy heart beyond the sun-set, but receive him to thy peace early, and readily drive out the hatred of thy heart from thy soul.

VI.—ON A DESIRE FOR PEACE.

The man that loveth peace, of himself prepareth the dwell-^{for X to dwell}
ing of Christ in his mind, inasmuch as Christ Himself is ^{see 2d. 2.} peace, and he shall undoubtedly dwell in peace. Christ ever renounceth the envying man, and the peaceful man is always in calmness. The man full of malice is like unto the ship that the waves drive out into the open sea—the way that the wind bloweth without any government—but the peaceful man ^{steers man} hath security. Again, the malicious man is like unto the wolf, that indeed teareth the innocent sheep, and the peaceful man is like unto the vineyard, that beareth good fruit springing up pleasantly. The malicious man's work is ever in confusion (poverty), and as the peaceful man rejoiceth the more in God, so in a greater degree doth the malicious man pine away in things of no avail. The peaceful man is indeed recognised through the happiness of his mind, and by his cheerful countenance—and the malicious man is also made known through the hatred of his heart, by a severe countenance. The peaceful man hath himself an association with the holy angels, and the man full of malice is the companion of evil spirits undone through * * * * *

VII.—ON CHASTITY.

Turn away thine eyes from seeing evil, and do not delight

10 ðu ðaet ðu mið fulpe luſe ſceapre plitizra riſmanna and-
 plitan. ðaet ðu ðurh ýfele Ʒepilnunge becuſe to riſe:—
 Gemun ðu. min bearn. hƿam ðu Ʒehalzodeſt ðine aƷene
 lima. Ʒ ne laet ðu nateſ hƿon hi beon ƷemenƷebe mið fulum
 mýlterſtrum:—Apenð ðine luſe fram riſmanna luſe. ðe
 laeſ ðe hiſe luſu ðe beluce fram Crijte:—Ne forſeoð ðu
 nateſ hƿon ða lýclan Ʒýltar on ðe. ðe laeſ ðe. ða laeſſan
 ðe Ʒeladan to mapan:—Ne hiſa ðu. min bearn. riſce ðu
 mið bilepiſnýſſe maeƷe ðe Ʒan orſorh to maeðena huſum. Ʒ
 rið hi motian—ðaet ðin mod ne beo ýfele beſmiten ðurh
 ða ýðelan ƿellunƷa:—Ne ðince ðe to hepiſtýme to Ʒehý-
 penne mine ſƿraece. ac Ʒelýf minum ƿorðum:—Hiſ ƿ
 Ʒepiſlice ƿoð. Ʒif ſe munuc ƿýle Ʒan. oððe ſe Ʒelaereda
 ƿreort to riſmanna huſum. Ʒ rið hý motian. Ʒ Ʒif ðaem
 maeðenum líkiað hýra luſtýman ſƿraece à. ſona hý apen-
 10 ðað hýra ƿurðfullnýſſe. Ʒ hi riſfpiſleſ forleoƷað ðaet
 ðaet hi Gode beheƿon:—Ne maƷon na riſlice men makian 46
 ƿununge ðam claenƷeorpan Gode on claenre heortan. ac
 hý beoð to lýƷebe ungeleaſfullice. ſƿa ſƿa forƿotod ðreax
 on hýra unðearum:—Se maeƷðhað ſceal beon mið ðaeſ
 ƿodeſ Ʒodnýſſe Crijte riſfum Ʒeoſſroð be aƷenum ƿillan
 buton aelcepe hiƿunge mið halƷum ðearum ſimle. ne man
 ne mot beſýlan mið fulpe beſmitennýſſe ðaet ðaet man
 10 Gode behateð and him Ʒehalzod bið—:—On æƷðrium
 haðe býð ſe halƷa maeƷðhað on cnihtum Ʒ on maeðenum—
 on munecum. Ʒ on mýnecenum. ðam ðe fram cildhaðe ſƿa
 ƷeƷaelie ƿurðon. ðaet hiƷ aeſſe on claennýſſe Crijte riſfum
 ðeopodon. ðaet hi habban on ende ða hundſealdan mede ðe
 Crijt riſf beheƿ on hiſ halƷan Ʒodſpelle.—Ðu mann. ne
 20 riſnƷarƿ na Ʒif ðu riſf ne behateſt. ac Ʒif ðu aene behateſt 25
 fram AelmihtƷan Gode. he ƿýle ðonne habban ðaet ðu
 10 him beheƿe—ne he nele mið nanre beſmitennýſſe Ʒemen-
 Ʒan ðine halƷan limu ðe him ſehalzode riſndon:—Wapna
 nu. min bearn. ðaet ðu ne ƿurðe beſƿican ðurh ðaeſ lich-

byas:

26

Qu. dem

10

ſ' Ʒe 25

in looking at the countenances of beauteous women with corrupted love, lest through thy evil desires thou meet with punishment. Remember, my child, to whom thou hast dedicated thine own members, and do not let them in any way associate with corrupted harlots. Turn away thy love from the love of women, lest love for them debar thee from Christ. Do not despise by any means thy little faults, lest the less may lead thee on to the greater. Do not pretend, my child, as that thou with innocency mayst go, and that with security, to the houses of maidens, and dispute with them—in order that thy mind be not contaminated through their idle conversation. Do not regard the listening to my speech as troublesome, but give credence to my words. It is certainly true, that if the monk or the learned priest will go to the houses of women, and hold conversations with them, and if their pleasant speeches are alway pleasing to these maidens, they will soon pervert the fulness of their worth, and of their own accord they will despise that which they have vowed unto God. Such men as these cannot make their habitation with a God desirous of purity, with an uncorrupted heart, but they shall be destroyed in their unbelief as putrifying rottenness, through their evil habits. The state of virginity, together with the goodness of the mind, shall be offered to Christ Himself of our own will, without any counterfeiting, together with a continuance in holy habits. No man can defile with foul pollution that which a man vows to God, and that is consecrated to Him. In either condition is there a state of holy virginity, both in young men and in maidens, in monks as well as in nuns, in those who from their childhood were so fortunate that they have ever in purity ministered unto Christ Himself, in order that they might have in the end the hundredfold reward that Christ has Himself promised in His holy gospel.—Thou sinnest not, O man, if thou hast not dedicated thyself, but if thou hast once vowed a vow to the all-powerful God, He will then have that which thou mayst vow to Him, and He is unwilling that thy holy members which are consecrated to Him should associate with any pollution. Beware now, my child, that thou be not de-

man plite. 7 ðu ƿpa ƿorleoƿe ðinne ƿaple plite ðurh ðone
ƿceortan lurt. — ƿapna ðaet ðu ne hƿeppe ƿiƿmanna
lichaman. ƿpa ƿpa ƿƿr ƿyle ontendan ðaet ceap: ðaet him
ƿiðliƿeð. ƿpa bƿð ƿe ðe handlað ƿiƿhadeƿ manneƿ liç:—Ne
aetbƿrte he naht eaðe buton hiƿ ƿaple lƿne—ðeah ðe he
lichamlice mið hƿne ne liçge. ƿpa ðeah bƿð hiƿ inngelhƿð
ƿið innan ƿepemmed.

VIII.—DE SÆCULI AMORE FUGIENDO.

10 (C) Sege me nu. min beapn. hƿilc ƿeðincð maege beon ðinne
aƿenne ƿaple ðaet ðu ƿceole luƿian ðaeƿ lichaman plite ðe
ƿepƿrðeð to ðurte. 7 eallƿpa ƿorƿeariað ƿpa ƿcinende bloƿt-
man ðe on ƿƿrtum ƿeaxað ƿƿnƿumlice on ƿumepa. 7 ƿurðað
ƿornumene mið ðaeƿ ƿintneƿ cyle. — Sƿa bƿð ðaeƿ manneƿ
plite ðe ƿƿrðeð eall ƿornumen mið onƿrgeðne ƿlde. 7 ƿe
ðeað ƿeenbað ðone aeƿpan plite. ðone onƿte ðin ƿapl ðaet
ðu ƿylf luƿodeƿt idel:—Fop oft ƿe mann ƿepƿrðeð on ende
toƿpollen 7 to ƿtence aƿendeð mið unƿnƿumnƿrre—ðaet him
ƿylfum bið egle. 7 andƿaete ƿe ƿtenc—and hiƿ luƿtfulnƿrre
him ne belifð nan ðing. 7 hiƿ ƿiƿtfullnƿr him ƿƿrðeð to biƿer-
nƿrre. — Hƿaep beoð ðonne ic axie ða eƿtfullan ƿpaepneƿra.
and ða hiðan liƿetunga ðe hine ƿorlaeddon aeƿon. — Hƿaep
bið hiƿ ƿaf ƿpaec and ða idelan ƿamenunga and hiƿ un-
gemetƿode hleahter. — He beoð ðonne alede and hi unƿon
h.m ƿnam ƿpa ƿpa ƿnende ƿlob and hi ne aetƿrðon hi na
hƿaep ƿƿððan. — Ðiƿ iƿ ƿeo ƿeenbung ealleƿ ðaeƿ pliteƿ 7
ðaeƿ lichaman ƿaeƿepnƿrre. ƿop ðiƿ ic ðe biðde ðaet ðu
aƿende ðin mod ƿnam ðillicum ƿlitum. 7 aƿend ðine luƿe
to ðaeƿe ƿlitigan ƿaeƿepnƿrre uƿer haelender Cƿiƿteƿ. ðaet
ðin heopte beo onliht mið hiƿ ƿcinendum leomum ƿnam
ðaeƿe ƿpeartan ðƿmnƿrre. — Ðeƿ plite iƿ to luƿianne ðe
ƿependeð to bliƿre—ðaet ðu mið Cƿiƿte ƿunie à to ƿopulde p. 26.
on bliƿre. ƿiƿ ðu hine luƿaƿt on ðineƿ liƿeƿ ƿƿne ðe ðe iƿ
unƿepiƿr. ac ðu becƿmƿrt to ƿepiƿrjan ðaep ðu endeleaflice 20

moderate
laughter

15 (C)
to

Qu. either for to gerissum life.
or over the infiniteness of the subj.

ceived through the comeliness of the person, and thou thus lose the beauty of thy soul through a short-lived passion—beware that thou do not touch the person of women, for as fire will kindle the chaff that lieth by it, so will it be to him that toucheth the person of a wicked woman. He will not by any means escape easily without the loss of his soul—although he may not lie bodily with her—nevertheless his conscience within him is contaminated.

! He approaches
married to
a beautiful
man but not

VIII.—ON AVOIDING THE LOVE OF THE WORLD.

Tell me, now, my child, what excellence can there be in thy own soul that thou shouldst love the beauty of the body which turneth to dust, and also withereth—as do glittering blossoms which upon plants grow pleasantly during summer, and become destroyed by the cold of the winter. In like way is the beauty of the person, which becomes thoroughly destroyed by the approach of old age, and death puts an end to that which was formerly comely—wherefore let thy soul understand that thou hast thyself loved vanity; for often in the end the man becomes swollen out, and is perverted to a bad odour with unpleasantness, so that he is loathsome to himself, and his odour is abominable, and his lustfulness is not in any respect left, and his good cheer becometh a bitterness to him. Where,

then, I ask, are the dainty delicacies and the gentle flatteries that formerly seduced him? Where are his vile conversation, and the idle jestings, and his wickedness that had no bounds?

confused with
(22) teacher

He is therefore depressed, there run from him as it were flowing streams—and they have not shewn him any where from that time. This is the ending of all the comeliness and beauty of the person, wherefore I enjoin thee that thou turn away thy mind from beauty such as this, and turn thy love to the beauteous fairness of our Redeemer Christ, that thy heart be enlightened by His glittering beams from the obscurity of gloom. This is comeliness, to love that which !
turneth to happiness, in order that thou mayst dwell always with Christ in the world, with happiness, if thou lovest Him in the course of thy life—though there is want of knowledge to thee—but thou shalt meet with knowledge in that place

that thou with Christ may dwell age to world (i.e. this advice)
in bliss: if thou love him in the course of thy life & to thee is

15 (48)
10
onƿorh biƿt on ƿeƿean:—Bide ðe ƿylfum aet Eode ðaet he ƿylf ðe ƿorƿiƿe ƿnoteƿe heorƿtan ƿ ðurhƿacol andƿit. ðaet ðu cunne tocnapan ðaer deoƿleƿ coƿtnunga. ƿ hiƿ ƿicolan ƿacna. ðaet ðin ƿot ne beƿtaeppe on hiƿ apleaƿum ƿrinum. ðaet ðu ƿelaecht ne ƿurðe:—ðe ƿnoteƿa ƿer ne ƿepilnað ðara ƿoruld ƿlenƿa—ne ðaer lichaman ƿliteƿ. ac ƿepilnað ðaere ƿaple. ƿorðam ðe Eriƿt ƿeƿlaðað on ðare ƿaple ƿoð-
nƿrƿe. ƿ. on hiƿe ƿlite. ƿepilna ðu ðaer:.

IX.—DE AVARITIA FUGIENDA.

Ne luƿa ðu ƿitƿunƿe ne unƿrihtlice ƿelan. ðe ðe aƿcƿrĩað. ƿ aƿnðrĩað ƿram Eode:—Maneƿa ƿepilnað oðreƿ manneƿ ƿolice. ƿ hi beoð benaemeðe neablunga hƿra aƿeneƿ:—Beo ðe ƿriðe aelƿnemeð alc unƿrihtlic ƿeƿteon. ƿorðam ðe uƿe aecht bƿð mið enƿlum on heoƿonum:—Beo ðe ƿel ƿehealðen ðaet ðu haebbe biƿleoƿan. ƿ hlƿpðe ƿið cƿle:—Ne ƿec ðu na maƿe:—ðe ðe ƿyle beon ƿeli on liƿe. ƿe beƿðalt on coƿt-
nunge. ƿ on ðaer coƿtneƿeƿ ƿrinu.—ƿarna ðe ƿið ƿitƿunƿe. ƿorðam ðe heo ƿitoblice iƿ “eallra ƿfela ƿƿrteƿuma.” ƿra ƿra ƿe apoƿtol aƿraƿ:—ðe ƿitƿeƿe ƿylð hiƿ ƿaple ƿið ƿeo. and
he ƿyle oƿƿlean. ƿiƿ him ƿra bƿð ƿerƿmeð. ðone unƿcƿlðƿan ƿor hiƿ ƿceatta ðinƿon. ƿ manlice ƿƿeruan hiƿ ƿaple to ƿor-
ƿrðe:—ðurh ƿitƿunƿe ƿorlƿrt oƿt ƿe apleaƿa hiƿ liƿ. ðonne he ƿepilnað ðara aecta. ƿ ne ƿarƿnað hiƿe ƿylƿne:—ðurh ƿitƿunƿe *loƿode Achan ƿe ðegen ðe mið Joƿue ƿeaht. ƿ ƿakenlice behƿððe oƿ ðam heƿe²ƿeaƿe ðe him ƿaer ƿor-
bode on aer. ƿ he ƿearð ða oƿtoƿfoð teonlice mið ƿtanum mið eallum hiƿ hiƿum ƿram Iƿnahela ƿolke:—ðurh ƿit-
nunge ƿearð beƿƿicen eac ðapl ƿe cƿninz. ða ða him leoƿran ƿaerƿon ða ƿorboðenan heƿelaƿa ðonne Eoðeƿ ƿilla. ƿ he ƿearð ƿor ðƿ hiƿ ƿiceƿ beðaeleð and Dauid ƿearð ƿecopen:—^mAhab eac ƿe kinez ƿƿele ƿearð beƿƿicen ƿor Naboðeƿ

* See Joshua vii.

1 See 1st book of Samuel, chap. xv.

^m See 1st book of Kings, chap. xxi.

where thou shalt be eternally without care and joyful. Demand for thyself of God that He may Himself give thee a prudent heart, and an understanding thoroughly watchful, in order that thou mayst know how to understand the temptations of the devil, and his treacherous deceits, that thy foot may not step into his impious snares, so that thou be not taken by him. The prudent man desireth not the ornaments of the world nor the comeliness of the person, but desireth that of the soul, inasmuch as Christ rejoiceth in the goodness of the soul, and in its fairness; desire thou therefore this.

IX.—ON AVOIDING AVARICE.

Love not thou avarice, nor the riches of unrighteousness that separate and alienate thee from God. Many men desire other men's goods unjustly, and they shall be deprived of necessity of their own. Let all unrighteous gain be then very foreign to thee, inasmuch as our possessions are with the angels in heaven. Be well observant that thou have provision and sustenance in the time of cold. Seek not thou any more. He that wishes to be rich in this life falleth into temptation, and into the snares of the tempter. Beware of covetousness, for it is truly "the root of all (things) evil," as the Apostle has written,—The covetous man selleth his soul for money, and he will murder the innocent, if he has an opportunity (it is open to him), for the sake of his treasures, and thus evilly devote his soul to destruction. Through avarice, the man void of honour often loseth his life, when he desireth possessions, and taketh no care of himself. Through avarice ^{perished} Achan the servant that fought for Joshua, and deceitfully hid some of the plunder, which was before forbidden him (to do), and he was reproachfully stoned with stones, together with all his family, by the people of Israel. Through avarice¹ also was Saul the king deceived, when the remnant of the army which was forbidden was more precious to him than the will of God, and he was, on account of this, separated from his kingdom, and David was chosen. ^m King Ahab also was evilly deceived on account of Naboth's vine-

cover up yet the covetousness of the heart. R 8411. w. H. A. D.

pinearðe ðe he police zenam. and he for ðam hraðe feoll on
 zereohce ofrlagen. ðaet rpa purðe on him zeppeken Naboð
 ðe aer pæf ofrlagen for hīf azenum pinearðe.ⁿ—Judaſ je
 arleaſa ðe urne Haelenð belaeprde for ðam lŷðpan ſceatte
 ðe he lufoðe unrihtlice. aheng hine ſŷlfne. 7 he ðaef ſceat-
 ter ne breac.^o—Urpe haelenð polde ðurh hīf pellpillendnŷſſe
 mid hīf halzan lape ðe he zelome ſaede ðam Judeiſceum
heafod mannum. of hŷpa heortan adraefan ða ŷfelan zit-
 runge ðe him iſ andſaete. ac forðam ðe hī pæron pundor-
 lice zraeðie, hī haefdon him to zlige hīf halpendan mŷne.^{s2}
 zunge.^o—Niſ nan leodſcipe rpa zraeðiz zoldeſ. 7 ſeolfſpeſ
 rpa ða Judeiſcean and ða Romanſcean. be ðam ðe laeopaſ
 on bocum arripon.^o—oðum riçe man polde zepitan aet ðam
 haelenðe hu he mihte habban heofenan riçeſ mŷrðe. ða
 cpaed je Haelenð him to—“Ne canſt ðu Godeſ ae. ‘Ne
 ofſleħ ðu mannan—Ne unriht-haem ðu—Ne beo ðu leaſ
 zepita.’”—and he him andpŷrðe. “Drihten leof haelenð
 ðaſ ealle ic zeheold aefne fram minre zeozode.” 7 him and-
 pŷrðe je haelenð. “An ðinſ ðe iſ pana ac zif ðu pille beon^{Q 21. 27}
 fullſnemeð. beceapa ealle ðine aeha. 7 ðael ðaet purð
 ðearfum. 7 ðu haefſt ðinne zolðhoſð on heofena riçe rpa—
 7 cum ðonne to me and ſŷliz me ſŷððan”^o. Ða pearð je
 riça ſariz ſpide for hīf poſdum. forðam ðe he haefde ſela
 aeha on liſe ðe him pæron laðe to ſoſlaettenne rpa. 7 eode
 him ſona apez ſŷððan he ðiſſ zehŷrðe.^o—Ðe zitſienða peſ
 ðe ne pŷrð naefne full iſ helle zelic ðe naefſ nan zemet.
 ac rpa heo ma ſoſſpelzeð. rpa heo ma zepilnað.^o—Do ðe
 aelfnemeðne fram ðŷſum leahtre á—and haſa ðe zemet.

* * * * *

ⁿ St. Matt. xxvii. 5, and Acts i. 18.

^o St. Matt. xix. 17—24; St. Mark. x. 17; St. Luke xviii. 18.

yard, of which he unjustly took possession, and on account of this he quickly fell, being slain in fight, ^{so that} Naboth, who was formerly slain for the vineyard that he possessed, ^{his own vineyard} ~~was~~ ^{might be} avenged on him. "Judas, the man void of honour, who betrayed our Redeemer for the sake of the unrighteous money—which he loved sordidly—hung himself, and he had no enjoyment of the money. Our Redeemer would, through His kindness, with His holy exhortations, which He frequently gave, as the head over the wicked Jews, drive out of their hearts those evil covetous desires, which to Him are abominable; but, inasmuch as they were avaricious in a wonderful degree, they held in ridicule His health-bearing admonitions. There is not any nation so covetous of gold and silver as were the Jewish and Roman nations, concerning whom those who are teachers have written in books. A certain rich man^o wished to know from the Redeemer in what manner he might have the pleasures of the kingdom of heaven. Then said the Redeemer to him, "Knowest thou not the commandments of God, 'Do not commit murder, do not commit adultery, be not a false witness?'" And he answered Him, "O Lord, my beloved Redeemer, all this have I ever observed from my youth;" and the Redeemer answered him, "One thing [only] is wanting to thee, and if thou wilt be perfect, sell all thy possessions, and distribute the value to the poor, and so thou shalt have thy treasure in the kingdom of heaven, and then come to Me, and from that time follow Me." Then was the rich man very sorry on account of his words, ^{for that he had many goods in this life which him were dear} because he had in this life many possessions, which it was very unpleasant for him to give up in this way, and he, after that he had heard this, soon went away. The [very] covetous man, that is never satisfied, is like [to a pit] ^{measure} (hell) that hath no boundary, but the more it swallows up, the more it desires. Make thyself, therefore, always a stranger to this wickedness, and have moderation.

* * * * *

THE END.

Osany. ix.

Lipsane. id.

Hoot (a question) 6.

Lick. 6.

Nick. 6.

Alk. 8.

Transposition. 8. run. 10. grade. 50. ask.

Summer 10.

Hoot 10.

Loom. 12.

Hlo. 14.

Quick. 8. 14.

Deer. 14.

Dames gleichen. 16

Loom. 1. 18.

Dannemark. Stillst. Vag. 22.

Winsoul. 22.

Thoe. 24.

Verm. 24.

Gal. 24.

jammet. 24

Sage. 24. 26. sorrowful. 44. 54.

From (B. G.) 4. From canned = krumogonitus. Ps. 88. 27. 11. 36. ~~From~~ ^{From} arece. 38.

A propos. alisan. 26. arecan. 28. abysgian. 36. aberan. 36. In. 11. 14. 28. asagian. 40.

Sieg. 36.

pop. with gen. 36.

Eight. 36.

Grade. 36.

Warily. 36.

Steeple. 38.

Qwen. 38.

Carve. 38.

Ablative. Gode. 38.

Geis. 38. 52. 54.

NB. Adman. ad Fil. III.

Leading. 38. 54. passion.

Laster. Lutter. 40.

Lick. gate. 40.

Settle (Devonish) 42.

Jinger. 42.

Rood. 42.

Do. 42. bis. 46.

Gallows. 42.

Howard. 42. 54.

Dole. 42.

Trivl. 44.

Tinder. 44.

Take Rope to Seede 44(?) 46. 40

Me thinks. 48.

Greedy. 54.

Glee. 54.

Mith. 54.

Youth. 54.

Away. 54.

Love. passion

Swallow. 54.

Offspring 20.

Enough 26.

arece. 38.
acent. abyn. 32. 38.
come. 36. 40. 2. 40.
In. 11. 14. 28. asagian. 40.
arece. 42. are. 40. 40.
afoll. 16. ahead. 16.

ERRATA.

Preface, page 8, line 16, *for* "of Canterbury" *read* "of York."

Page 9, line 30, *for* "with one rotation" *read* "wide in circumference."

„ 24, „ 6, *for* "ծրօբան" *read* "Ճրօբան."

„ 26, „ 5, *for* "ճեբեան" *read* "ճեբեան."

„ 32, „ 17, *for* "բեհալծենք" *read* "ճեհալծենք."

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